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Karslake, W. H.

Litany of the English church : considered
history, its plan, and the manner in which



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THE LITANY OF THE ENGLISH
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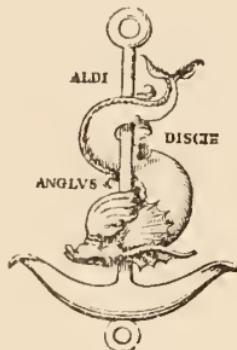
THE LITANY OF THE ENGLISH CHURCH

CONSIDERED IN

Its History, its Plan, and the manner in which
it is intended to be used

BY THE
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SUMMARY

PREFACE.

IN the following pages an attempt is made to give a contribution towards a history of the Litany in the Prayer Book of the English Church ; and at the same time to show the general plan according to which it is arranged, and the manner in which it is intended to be used.

Such an attempt has not been made hitherto, so far as the Writer is aware ; though there are many valuable remarks on the Litany, among which those of Mr. Palmer in the *Origines Liturgicæ*, and those of Canon Bright in his *Introduction and Notes to the Litany* in the *Annotated Book of Common Prayer*, hold the chief place.

With the constant distractions, and the separation from such books as are needed for the purpose of liturgical study, which the care of a country parish necessarily entails, it has not been possible for the Writer to pursue original research as much as he would

have wished. But, in availing himself of such scattered materials as he could collect from other writers, he has reproduced the statements of those only on whose accuracy he had reason to believe that reliance could be placed.

If the account given in the second chapter of the origin of Litanies in the Christian Church seems fragmentary and incomplete, his apology must be that this could hardly be otherwise from the nature of the case. While it is easy to describe some ancient and distinguished tree of the forest, and to narrate so much as is known as to the mode in which it grew and gradually spread its branches abroad far and wide, it is hard to say how it first sprang up, and to trace its roots deep hidden beneath the soil. And, in a similar way, all seems plain if the popular conception is repeated, that "for four hundred years there were no prayers of this special kind in the Christian Church," and the Litany is represented as suddenly springing into existence in the fifth century, as if the Bishop of Vienne had indeed been gifted, under the pressure of dire distress, to devise a wholly new form for drawing down, as he hoped, the mercy of God. But it is far harder to trace how from the first the needs of men gradually found expression more and more in that mode of earnest

supplication to God which the Litany represents ; and how the first germs burst forth, the first roots stretched out, of that form of petition which appeared in a more matured condition when it was called for by the necessities of Vienne ; and then “spread” (in the words of Dean Stanley) “among the vine-clad mountains, the extinct volcanoes, of Auvergne, where the practice was taken up with renewed fervour ; and then passed on from town to town through France, as a new vent for pent-up devotion, a new spell for chasing away the evils of mankind ;” and then flowed on, like a river, gathering fresh and fresh volume from the wants and distresses and aspirations of men, till it issued in the fuller, deeper Litanies of the later centuries of the Christian Church.

The Author has been led to make this attempt to give an account of the Litany from a growing conviction that the history of our Offices is very little known, and their meaning very little understood, by a large body of the members of our Church. Accordingly, he has already endeavoured to give a slight account of the history of the Prayer Book generally, and an explanation of the *Daily Service* in it, in his “English Churchman’s Companion to the House of Prayer.” And now he puts forth this sketch of the history of the

Litany, with the belief that many will enter into that Office more, and value it more deeply, when they mark the great antiquity of it in its essential idea and fundamental form, and trace the steps by which the Litany was gradually developed, and note the wisdom and care with which our own Litany has been framed by a revision and reconstruction of earlier forms.

If, with all its imperfections—of which he is fully conscious—the work should lead to this good result, and so to a more grateful and intelligent use of this beautiful and pathetic and comprehensive element in our Divine worship, the labour spent upon it will not have been in vain.

A more complete comparative view of the principal Litanies in use in various ages of the Church, and a Commentary on our English Litany in detail, are additions which he hopes to make in a separate form at a future time.

To the Benchers of Lincoln's Inn he has again to return his thanks for their kindness in allowing him access to their library, which has been to him a great source of help.

And his thanks are due also to Dr. Littledale, who has most kindly contributed two very ancient Ambrosian Litanies, and also a later, but valuable, Litany of the Church of Liege.

The chief books from which information has been derived are, the works of Bona, Martene, Mabillon, Muratori, and Renaudot ; the Interleaved Prayer Book, and the Annotated Book of Common Prayer ; the *Origines Liturgicæ* of Palmer, and the *Monumenta Ritualia* of Maskell ; Dr. Neale's translation of Primitive Liturgies ; Bishop Cosin's works ; the Documentary Annals of Dr. Cardwell ; the works of Dr. Stephens and Mr. Procter on the Book of Common Prayer ; the 'Choral Service' of the Rev. J. Jebb ; L'Estrange's 'Alliance ;' and the Commentaries on the Litany of Dean Comber and Bishop Forbes.

Some few specimens only of earlier Litanies and ancient similar forms are given here. But they will be enough to enable the reader to form an idea of the growth of the Litany, and of the manner in which it may have been brought into the admirable form in which we have it now. He will picture our Reformers —Cranmer especially—engaged in the work of revising the Litany of the English Church, as it existed more particularly in the 'uses' of Sarum, Hereford, and York. They would have before them the reformed Litanies of Luther and Hermann, as models to guide them in the work of revision ; while the Early English Litanies (of which three specimens are given), would

supply them with a definite ground plan. And some of the Litanies in use at various periods and in various parts of the Church at large, as well as the old somewhat similar Liturgical Forms, would assist them in carrying out their work of remoulding the clauses in detail. And in this way, under their hand, our Litany would assume its present shape.



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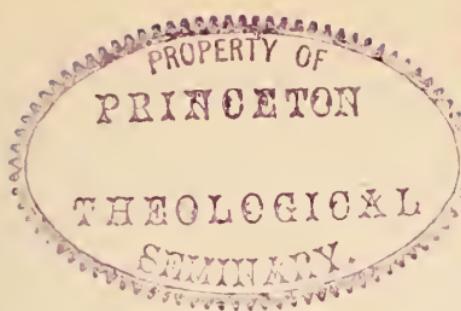
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THE
LITANY OF THE ENGLISH CHURCH.

CHAPTER I.

ON THE MEANING OF THE WORD "LITANY."

THE word Litany in itself expresses simply a Service of earnest prayer or supplication, more especially employed in times of distress. It is formed from the Greek word "Litaneia." And "if we regard its genuine signification," writes Bona, "the word Litany implies all serious and earnest prayer, being derived from the Greek word which means such supplication. But technically it is used to express a certain species of prayer, whereby we beseech the Divine mercy."¹ The corresponding term in Latin was "Rogatio."² But though we still speak of the "Rogation days," yet the name Litany has now become the term commonly

¹ Bona : Res. Liturg. xiv. 4, quoted by Bishop Forbes.

² The word occurs in classical authors—e.g., "Cum amici cuiusdam injustæ rogationi resisteret."—*Val. Max.* vi. 4. "Litaniæ Græco nomine appellantur, quæ Latinè dicuntur Rogationes."—*Rabanus Maurus, De Instit. Cler.*, lib. ii., cap. xv.

employed alike in the Western and Eastern branches of the Church, the Latin expression "Rogation" being comparatively little used.¹ The exact form, "Litaneia," indeed, is met with only in later Greek. But other forms of the same root are found constantly in Greek writers, and even in Homer they frequently occur.²

The word seems to be derived from "Li," as its fundamental element. And this has an *intensive* force —as is seen most clearly in the adverb "Lian," "very" —so that the *earnestness* of supplication expressed by the word may be traced up to the root.³ And when the word was adopted by the Christian Church, under the form of "Lite," and still more specially of "Litaneia," it did not alter its primitive signification, being still used for solemn supplication to be made in some exigence, with a view to entreating the favour and obtaining the mercies of God.⁴ Simeon, Bishop of Thessalonica, as Dean Comber writes, describes a

¹ These supplications were called Litanies in the Eastern Churches, from whence the name passed to the West. Here they were called Rogations or Supplications, until the name of Litany became more prevalent than any other. It is probable that the prevalence of the name of Litany in the West may have arisen from the derivation of processional supplications from the Eastern to the Western Churches."—*Palmer*, i. 269.

² Πολλὰ δὲ καὶ σπένδων χρυσέω δέπται λιτάνευεν

³ Ελθέμεν.—*Il. xxiii.* 196; cf. *xxii.* 414; *xxiv.* 357.

⁴ A curious instance of the perversities of derivation, regardless of everything but similarity of sound, is that which explains Letania as formed from Lætor, "quia lætâ voce dicebantur."—*Glossar. in Du Cange, by Hensschel*, s.7.

⁵ So Comber, quoting the words of an old Council, Conc. Mogunt, ann. 813.

Litany as "a supplication and common intercession with God, when His wrath lieth upon us."¹ And a modern but judicious critic of our own,² he adds, saith that "it is a public kind of supplication, whereby the mercy of God is more ardently and solemnly implored."

There is a short account of the meaning and history of Litanies prefixed to the Litany in two of the three Primers put forth in the reign of Henry VIII. And the same occurs also in the Sarum Primers; although, according to Mr. Maskell, no such preface is found earlier than the year 1530 A.D.⁴ Of the two prefaces to the Litany given in the English Primers of Henry VIII.'s reign, the one given in Marshall's Primer (1535), refers mainly to the invocation of saints in the Litany, on account of which the Litany had been omitted in a former edition. The preface in Bishop Hilsley's Primer (1539) dwells on the significance of the word Litany, and the origin and history of the use of Litanies in the Christian Church. Referring to the conduct of Mamertus, which will be related further on, the preface adds: "Hereof it came that, when any grievous plague was either sent by God among the people, or any sudden chance of gladness chanced, procession hath

¹ Λιτανεῖα δε ἔστι παράκλησις πρὸς τὸν Θεόν, ἐν ικεσίᾳ κοινῷ, δι' ὀργὴν ἐπιφερομένην.

² Spelman, *Glossar.*

Given in the "Three Primers" of Dr. Burton.

Maskell, *Mon. Rit.* ii. 97.

always been used, sometimes to pacify God's wrath, and sometimes to thank Him for His benefits.”¹

“These Rogations, or Litanies,” Dr. Stephens writes, “were intended to implore God's mercy in the most humble manner; and with the most ardent affection of soul, to beseech Him to avert all sicknesses and plagues and tribulations; to repel the evils of plague, pestilence, war, hail, and drought; to compose the temper of the air, so that it may be for the health of men's bodies and fertility of the earth; that He would keep all the elements in order and harmony, and grant men peaceable times; as Eucherius relates the chief heads of them.”²

And in a similar way the matters contained in the Litanies are described by Bishop Forbes. “Their subjects,” he says, “were all the good things which human nature requireth, either heavenly or earthly, either public or private—what concerneth the body, or affecteth the soul. But the history of the Church records their special efficaciousness in times of public distress, drought, storms, pestilences, earthquakes, and wars, ‘The judgments of the Lord which are out upon the earth.’ ”³

¹ The word “procession” here (as often elsewhere) is used for “Litany,” owing to processions having become a usual accompaniment of the Litanies, as will be explained farther on.

² Hom. de Litanis. Stephens, i. 535.

³ Commentary on the Litany, p. 2.

But though, in strictness, 'Litania ad luctum pertinet,' 'a Litany has reference to affliction,' the Litany was by no means confined to occasions of distress or special humiliation. And it became natural to adopt a form of prayer which took so firm a hold of men's affections on various occasions when processions were used. At ordinations, or at consecrations, or at the conferring of monastic orders, at coronations of emperors, at dedications of churches, etc., it became common to use the Litany.¹ A Litany never came amiss. It was particularly welcome as an element of offices for the sick and dying. Its terseness, energy, and pathos, seemed to gather up all that was meant by being "instant in prayer."² It was the natural expression of deeper emotion, when the heart lifted itself up more fervently at solemn seasons in communion with God. It was the vehicle through which "deep called to deep," as man from the depths of his spirit strove to penetrate the depths of the unseen world, and reach the Presence-chamber of the Most High; although it might be the most true

¹ A Litany for use at *Baptism* will be found in Martene, i. 81, from the Ambros Ritual of the Church of Milan. One for use at the *Visitation of the Sick*, in i. 308. (This is a very remarkable Litany, to which he assigns 800 A.D. as the date.) One for use at a *Coronation* is given in ii. 210. (Another will be found in Muratori, Lit. Rom. ii. 463.) And one for use at the *Dedication of a Church* is in ii. 247.—Bassani, 1788.

² From Canon Bright, (Introd. to Litany, in Annotated Book of Common Prayer,) who refers to the Sacramentary of Gelasius, about 600 A.D.

response to the invitation, “Call upon Me in the time of trouble ; so will I hear thee, and thou shalt praise Me,” when man pours forth his prayer to God in time of trouble, fulfilling God’s command, trusting to His promise, looking with entire assurance for His help.¹

Neither, so far as litanies do relate to God’s aid in time of need, is the use of them to be confined to

¹ The origin of the Litany, and the special revival of it at the Reformation, accord with this use of it in time of distress. “It sprang,” writes Dean Stanley, “from an age gloomy with disaster and superstition, when heathenism was still struggling with Christianity; when Christianity was disfigured by fierce conflicts within the Church; when the Roman Empire was tottering to its ruin. . . .

“Further, it was under a like pressure of calamities that the Litany first became part of our services. It is the earliest portion of our Prayer Book that appeared in its present English form. It was translated into English either by Archbishop Cranmer or by King Henry VIII. himself. These are the words with which, on the eve of his expedition to France in 1544, he sent this first instalment of our Prayer Book to Cranmer: ‘Calling to our remembrance the miserable state of all Christendom, being at this present time plagued, besides all other troubles, with most cruel wars, hatreds, and disunions, being therefore resolved to have continually from henceforth general processions in all cities, towns, and churches or parishes of this our realm, we have set forth certain goodly prayers and suffrages in our native English tongue, which we send you herewith.’—*Froude, Hist. Engl.* iv. 482.

“Thus it is, that whilst the Litany at its first beginning expressed the distress of the first great convulsion of Europe in the fall of the Roman Empire, the Litany in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native English tongue, calling for Divine help in that extremity of perplexity, when men’s hearts were divided between hope and despair, for the fear of those things which were coming on the earth.”—*The Litany, in Good Words, July, 1868.*

seasons of actually prevailing especial distress. At all times, it is felt, we need God's help to enable us to meet those dangers, spiritual and temporal, by which we are beset. The words of Hooker on this subject have a value for all ages of the Church, though they were called forth, as many of his most weighty remarks were, by questions raised, and difficulties propounded, at the time in which he lived. The actual objections may no longer be raised; but the spirit which prompted them may remain, or the difficulties may be honestly felt, and require to be met still. Thus it had been made an objection to our Book of Common Prayer, that the Litany was ordered to be used at ordinary times. "We pray," it was objected, "for the avoiding of those dangers which are nothing near us, as from lightning and thunder in the midst of winter, from storm and tempest when the weather is most fair and the seas most calm. It is true that upon some urgent calamity a prayer may and ought to be framed which may beg either the commodity for want whereof the Church is in distress, or the turning away of that mischief which either approacheth or is already upon it. But to make those prayers which are for the present time and danger ordinary and daily prayers, I cannot hitherto see any either Scripture or example of the primitive Church."¹

¹ T. C. in Hooker, vol. ii., p. 171, note. (Keble's edition.)

It was in answer to this that Hooker wrote : “ As Litanies have been of longer continuance than that we should make either Gregory or Mamertus the author of them, so they are of more permanent use than that now the Church should think it needeth them not. What dangers at any time are imminent, what evils hang over our heads, God doth know, and not we. We find by daily experience that those calamities may be nearest at hand, readiest to break in suddenly upon us, which we in regard of times or circumstances may imagine to be furthest off. Or if they do not indeed approach, yet such miseries as being present all men are apt to bewail with tears, the wise with their prayers should rather prevent. Finally, if we for ourselves had a privilege of immunity, doth not true Christian charity require that whatsoever any part of the world, yea, any one of our brethren elsewhere doth either suffer or fear, the same we account as our own burden ? What one petition is there found in the whole Litany, whereof we shall ever be able to say at any time that no man living needeth the grace or benefit therein craved at God’s hands ? I am not able to express how much it doth grieve me, that things of principal excellency should be thus bitten at, by men whom God hath endued with graces both of wit and learning for better purposes.”¹ Originally, however, it must be admitted, a Litany was

¹ *Eccl. Pol.*, Book v., ch. xli., sec. 4.

intended to be used with reference to some more immediate and pressing need.¹

Such, then, in a general way, was the idea conveyed by the word Litany in the early centuries of the Church. It was a solemn service of supplication—especially (as will be seen farther on) of processionary supplication—with reference particularly, but not necessarily, to some existing or apprehended distress.

At the present day, both the last two elements of the idea of a Litany—its being accompanied with processions, and its being used in times of special affliction or danger—are in great measure dropped. And we express by the word only a specially solemn and earnest form of supplication to God. We may regard a Litany, therefore, now as a form of full and earnest supplication to God, more especially with a view to those dangers, temporal and spiritual, to which individuals and families and nations alike are always in greater or less measure exposed. It corresponds more or less, as a Service, to the Prayer for all Conditions of Men in the Daily Service, and still more to the Prayer for the Church Militant in the Communion office; and may be called the full responsive Service of Supplication of the Church in her Militant State on Earth,

¹ Indicebantur Litanie gravi quovis imminente discriminē; puta famis, belli, pestis, etc.; quandoque ad impetrāndam camporum benedictionem, ne tractis frugibus sequeretur famēs.—*Spelman, Gloss. in voc.*

for her various members, as beset by dangers from within and from without.

The name “Litany,” it must be remarked in passing, was the name given to the *general act* of supplication, and especially of public supplication, in time of trouble in ancient times ; whereas now we apply the name rather to a particular *form of service* suitable for such occasions. And, further, it must be noticed that the name has been limited frequently to some particular portion of the Litany, as some special feature in it came from time to time more prominently into view. For instance, the “Kyrie Eleison,” “Lord have mercy upon us,” is very commonly called the Litany in ecclesiastical writings.¹ Then, again, the Invocation of Saints assumed to itself the name of the Litany for a time.²

But it is to the general service of special and public supplication that the name of Litany is now commonly applied. And the distinguishing feature of a Litany as a form of prayer may be said to be that it is *a full and complete service of supplication to God*—especially of public or united supplication—in the spirit of earnest desire for His mercy and aid, with

¹ See Martene : i. 1, Art. xviii., p. 175. “In the Sacramentary of Gregory, the prayers which antiently followed the Kyrie Eleïson are spoken of as ‘the Litany.’”—Palmer, i. 266.

² So the name of Litany is often applied even now. *E.g.*, “Litanie ; Prière faite en l’honneur de Dieu, de la Vierge, . . . ou des Saints, en les invoquant les uns après les autres.”—Littré, *Dict. de la Langue Française, sub voce*.

entire submission to His will, and a deep sense of dependence upon Him for help.¹ It is "the collective prayer of the whole Church, especially beseeching God to shower down on us His blessings,"² and forgive us our transgressions, and remove evil from us, so far as He may see fit. And thus a Litany may be defined as a full, divided, and responsive form of service for that portion of the great domain of prayer which consists of petition to God for mercy and help.³

It is a part of our idea of a Litany, too, I conceive, that it should be not only divided, (instead of continuous,) and responsive, Minister and people together taking part in it, but also that the response on the part of the people should be, "Lord, have mercy upon us," or words to that effect; the Minister declaring the subjects of prayer, and making supplication to God with reference to them, and the people uniting with him by this form of response, or, more strictly, of completion of the prayer.⁴

¹ "A Litany expresses the most earnest degree of supplication, and most absolute submission."—*Stephens*, i. 528.

² Bishop Forbes: *Comm. on the Litany*, p. 3.

³ The best definition of a Litany which I have met with anywhere is the following: "On entend par ce mot une prière alternative dans laquelle celui qui prie nomme ceux qu'il invoque, déclare l'objet de ses désirs et les motifs qu'il a d'espérer; à chaque invocation la communauté répond par une formule courte et significative."—*From the Dictionnaire Encyclopédique of Wetzer and Welte, translated into French by Goschler.* Paris, Gaume Frères, 1869.

⁴ "Whereas, in the versicles and responses, what is said by the minister and answered by the people is divided into two sentences, though perhaps

One other peculiar feature of the Litany must be noticed here, that it is almost entirely addressed to the Second Person in the Holy Trinity, Jesus Christ our Lord. In this respect it stands out in striking contrast with the main body of our prayers. These are, as a general rule, addressed to God the Father, through the Holy Spirit, in the Name, for the merits, and with the intercession of Jesus Christ. So S. Paul, in his Epistle to the Ephesians, says that “In Him we both (Jews and Gentiles alike) have access by one Spirit unto the Father” (ii. 18). So our Lord Himself, in the pattern prayer which He has given us, directs us to address God, and say, “Our Father which art in heaven.” So it has been from the earliest ages of the Church that the great body of Christian prayer was breathed up to God the Father in heaven. So the chief part of the collects in our own Prayer Book first address God the Father with some attribute “congruous” to the petition about to be offered up in the second portion, and close, in the third part, with the mention of Christ Jesus, as offered with special trust to God’s mercy in Him.

And this method of prayer is most serviceable, as keeping before the mind the Unity of Almighty God, a point which the opening portion of the Litany also is both pressing the same petition, I observe that in these the whole is but one sentence. And therefore in these the people are not directed to *answer*, which is in effect to reply to something that is said; whereas nothing is said till the sentence is filled up—nothing is affirmed or desired.”—*Dr. Bisse, Beauty of Holiness*, p. 110, note.

careful to recall, the Three Persons of the Holy Trinity being invoked first separately, and then together in the Unity of the Godhead, as a preparation for the body of supplication to be addressed immediately to Christ.

But in the Litany generally it is otherwise. And the peculiarity of the procedure makes it more marked. There it is the Saviour who is mainly addressed throughout. And there seems good reason for this. When the whole body of the Christian Church is before the mental view, with all the various communities, all the diverse conditions, comprised within its pale, it is natural for the mind to rise at once to the thought of Him who is specially, in His mediatorial Kingdom, the Head of the Church purchased by His blood ; who watches over all, as the Good Shepherd, with tenderest care ; who knows each individual and each section of His mighty flock ; and before whose eye all the separate interests, trials, difficulties, wants, of each portion stand disclosed.

And closely connected with this is the thought that to Him specially we have recourse, by a Christian instinct, in time of trouble and need. When being overwhelmed by his relentless enemies, St. Stephen in spirit beheld the Saviour standing at the right hand of God, to support and cheer His faithful servant, and sustain him with the hope of a reward in store ; and, seeing Him thus, he addressed to Him his petition :

“Lord Jesus, receive my spirit; Lord, lay not this sin to their charge.” In the Book of the Revelation, in which the trials and judgments and conflicts of the Church in the world are pourtrayed, it is as “the Revelation of Jesus Christ,” showing unto His servants things which must shortly come to pass, that all is foreshown. To St. Paul, troubled by the thorn in the flesh, the Lord appeared; and to Him the Apostle addressed the threefold supplication, “Let this depart from me.” “So is it in the Litany. Those who wrote it, and we who use it, stand for the moment in the place of Stephen and Paul. We knock, as it were, more earnestly at the gates of heaven; we ‘thrice beseech the Lord,’ and the veil is for a moment withdrawn, and the Son of Man is there standing to receive our prayer. . . . Christ and the saints at such times” of strong emotion and heavy calamity “seemed to come out like stars, which in the daylight cannot be seen, but in the darkness of the night were visible. . . . The saints, like falling stars or passing meteors, have again receded into the darkness. But Christ, the Lord and King of the saints, still remains, the bright and Morning Star, more visible than all the rest, more bright and more cheering as the darkness of the night becomes deeper, as the cold becomes more and more chill. . . . And this one remarkable exception of our Litany in favour of addressing our

prayers to the One great Divine Mediator may be surely allowed, if we remember that it is an exception, and understand the grounds on which it is made. In the rest of the Prayer Book we follow the ancient rule, and our Saviour's own express command, by addressing our Father only. Here, in the Litany, when we express our most urgent needs, we may well deviate from that general rule, and invite the ever-present aid of Jesus Christ, at once the Son of Man and Son of God."¹

And nothing can be more simply solemn and impressive than the service of the Litany heartily performed. Then a united congregation kneels in special supplication before the Saviour, as the Redeemer, the Guardian, the Head of His Church—one with the Father and the Holy Spirit, in the mystery of the Holy Trinity, which His Word has revealed. And all the needs and afflictions, all the trials and temptations, of the various orders of men in the Church are open before their view, and presented in humble intercession to the Lord. And as the Minister of God sets forth in solemn array the various dangers, spiritual and temporal, to which the Church is exposed, and mentions in due order the various ranks and conditions of men who, all in their several circumstances, need the Saviour's support and care, the people testify the sincerity of their devotion by pouring forth together, again and again, as the

¹ Dean Stanley on the Litany.—*Good Words*, July, 1868.

service proceeds, with a lowly but earnest voice, the response, “Deliver us, good Lord ;” “Good Lord, we beseech Thee to hear our prayer.” How fully then do we realize our condition, as parts of a great united spiritual community, members of the Militant Church on earth! How heartily do we enter into the work of intercession! How faithfully do we accept our great privileges, and avail ourselves of the Saviour’s promise to be with His united people, to bless them, and to watch over them, and to mark their needs, and to accept and answer their earnest prayer! How fully do we look for God’s blessing at such times! “If, where two or three are gathered together, Christ is in the midst of them, He will be specially so where the whole people, kneeling between the porch and the altar, sends up to heaven a cry of penitential supplication—confessing its overwhelming and aggregated sinfulness, pleading the meritorious actions of its Redeemer, and enumerating the wants which it desires to have supplied, and the persons for whom it beseeches deliverance.”¹

¹ Bishop Forbes, p. 3.—“At all times let us desire to bring to the use of the Litany a heart prostrate before God with the deep sense of its own sin. Let us use it in the spirit of devout penitence in which the royal Psalmist penned the fifty-first Psalm ; and then we shall realize for ourselves, as we mark the power of the Church’s availing supplication, the truth of the words, ‘A broken and contrite heart, O God, Thou wilt not despise’ (Ps. li. 17).”

“Many penitents have found the Litany a golden treasure-house of prayer. Its petitions seem so completely in union with the spirit of the publican, who smote upon his breast, saying, ‘God be merciful to me a sinner.’” Baird, *Inheritance of our Fathers*, p. 120.

CHAPTER II.

THE HISTORY OF THE USE OF LITANIES.

IT was to be expected that Litanies, or forms of special supplication, should be framed from the earliest times for use in the Church, when they were called for by any more pressing emergency, while shorter and more simple prayers might be enough at ordinary times. And ample warrant is found in Holy Scripture for such special supplications. "When our Lord Jesus gave us a perfect pattern for all our prayers," writes Dean Comber, "He laid the foundation of Litanies among the Christians in those latter petitions, 'Forgive us our trespasses, And lead us not into temptation, But deliver us from evil.' And that His own practice might confirm the sanction, His most earnest supplication in His agony (S. Luke xxiii. 44) had all the properties of a Litany which could agree to Him; the posture, kneeling; the companions, strong crying and tears (Heb. v. 7); the form, repeating the same words (S. Matt. xxvi. 44). . . .

And although the name be not expressly found in Holy Scripture, yet if we consider the thing, we have many precedents of such kinds of earnest supplications there. The fifty-first Psalm was David's litany, beginning with the peculiar phrase of the office, '*Misere*re.' And Daniel's supplication is set down in chap. ix. From both of which some passages are transcribed into ours. But if these be affirmed to have been used in private, there is an illustrious instance of a public and solemn Litany instituted and appointed by God Himself, in a time of general calamity, the sum whereof was, "Spare Thy people, O Lord" (Joel ii. 17). So that the Jewish Church had them by Divine institution, and use them in their offices to this day.¹ The solemn service of the Ninevites, recorded in the book of Jonah (iii. 5—10), is another instance of what may be called the use of a Litany in ancient times.²

"And as for the frequent repetitions of 'Lord, have mercy upon us,'" L'Estrange observes, "in all probability Christianity did not devise it new, but imitated elder patterns; I mean, that mode of the 136th Psalm, where 'for His mercy endureth for ever' is iterated no less than seven and twenty times, and which versicle was used litany-wise (*i.e.*, returned by

¹ On the Litany, p. 8.

² Hooker (v. 41, 1) refers to Exod. xv. 20, 2 Sam. vi. 2, Wisd. x. 20, etc., as illustrating the processional element of the Litany service in Jewish times.

the people) in the service of the Temple, as is evident, 1 Chron. xvi. 41, and 2 Chron. v. 13."¹

As a *private* form of devotion, the Litany appears to have been used in early times. For neither the name nor the form of the Litany was confined altogether to the *public* services of earnest supplication in ancient days. Then, as now, in the litanies which are sometimes framed for private use, the specially fervent prayers of individuals too assumed the name and form of litanies, when any more urgent emergency led to their beseeching God's aid in their personal or national needs. Thus Eusebius speaks of Constantine's custom of retiring to his tent before a battle, and there propitiating God with supplications and litanies, that he might obtain in his enterprises His favour, direction, and aid. And he also relates that, shortly before his death, Constantine entered the Church of the Martyrs at Helenopolis, and there for a long time offered up supplicatory prayers and litanies to God.²

With respect to the use of Litanies, or forms of supplication, "it is difficult," Mr. Palmer writes, "to determine the period at which the custom of public

¹ The form of the Litany, it will be observed, seems in the early ages to have been equally simple. In the time of Theodosius the younger (400—450), the Bishop and people, it is said, were directed "to perform a Litany thus (*λιτανεύειν οὕτω*), and say, 'O Holy God, O God Holy and Almighty, O God Holy and Eternal, have mercy upon us.'"—*Hooker*, v. 41, 2, p. 173. Keble's edition, note.

² Palmer, i. 264, from "Vit Constant," iv. 61. Ed. Valesii, p. 557.

supplication to God under circumstances of peculiar urgency and importance was introduced into the Christian Church. We are, indeed, well aware that from the beginning it has not only been the habit, but the duty, of Christians to apply specially to the throne of grace when calamities are to be deprecated, or benefits implored, for themselves or for their neighbours. During the captivity of the holy Apostle Peter, prayer was made for him by the Church. And as he found them all assembled together and praying on his delivery from prison, it is not improbable that they may at that very time have been met together to offer up prayers for him. Tertullian says that drought was removed by the prayers and fastings of the Christians.¹ Cyprian says that they continually made prayers and supplications for the repelling of enemies, for rain, for the removal or moderation of calamities.² We find by the testimony of Sidonius, that supplications for rain and fine weather were customary in Gaul before

¹ And so, in speaking of Christian women matching themselves with infidels, he writes : “ If there be cause for the Church to go forth in solemn procession,” (*si procedendum erit*), “ his whole family have such business come upon them, that no one can be spared.”—Lib. ii., Ad Uxor., c. 4, quoted in Hooker, v., xli. 2.

² Pro arcendis hostibus, et imbribus impetrandis, et vel auferendis vel temperandis adversis, rogamus semper et preces fundimus. (Ad Dem., p. 445, ed. Par.) S. Chrysostom, in his xvth Homily, p. 191, says that the whole city met together, and with one common voice (*μαζα κοινη φωνη*) made their litany or supplication to God.—*Bingham, Antiqu.*, Book xiii., ch. vi.

the middle of the fifth century.¹ We read of the Emperor Theodosius, in the fourth century, preparing for battle with his enemies by fasting and prayers to God during the whole night, and by going with the priests and people, and praying in sackcloth in all the churches. Basil, in a homily delivered during a season of famine and drought, complains that 'the people did not attend the church to make their Litany. And we read that a solemn Litany or supplication, on account of a great earthquake, was celebrated at Constantinople in the time of the Emperor Theodosius the younger and the Patriarch Proclus, about A.D. 430.²

It appears from all these circumstances that *public* supplications and prayers to God on occasions of special urgency were certainly prevalent in the Church during the fourth and fifth centuries. It also is manifest that supplications were made by the Church on the same occasions, from the earliest ages ; and there is no

¹ In another place he remarks that "Rogations, or Litanies, were customary in Gaul in the fifth century, as we learn from Sidonius. . . . But it appears that they were not celebrated at that time with the regularity, solemnity, and devotion which afterwards attended on them." (p. 270.)

² Similarly, Nicephorus relates that "The younger Theodosius having to preside at the Circensian games at a time of excessive rain, which threatened famine, said to the people, 'It were better for us, deferring the festivity, to appease God. And they went forth in procession with the Litany, offering hymns to God.' And the city with one accord became in a moment one Church." (Lib. xiv., c. 3.) Hooker, who quotes this, refers to laws enacted by Justinian, about a century later, for the protection of Litany services from disturbance, and to forbid their being solemnized, except by the clergy. (Book v., xli. 2.)

improbability that these supplications may always have been made in public assemblies of the Church. We know that such supplications were accompanied with fastings. And when we reflect that in the second and third centuries the Christians were accustomed to meet in church for the purpose of Divine worship on the ordinary fasts of the fourth and sixth days of the week, we may see good reason for thinking that they also met together to celebrate the fasts which were enjoined on occasions of great moment. They certainly did assemble for this purpose in the fourth century, both in the Eastern and Western Churches, as we may see from the instances above cited from Basil and the life of Theodosius the Great ; and therefore they probably had done so long before.”¹

There are many allusions to the Litanies, Bishop Forbes observes, in the works of S. Gregory ; and S. Augustine treats of them in Serm. 173, *de Temp. Ascens.*, though he does not mention them by name.²

If any further proof were needed that Litanies were in frequent use in early times, it might be found in the fact that they are so often mentioned in the Councils of the early Church. “ Council after Council,” Mr. Bright remarks, “ as of Orleans in 511, Gerona in 517, Tours in 567, decreed Rogation observances in con-

¹ *Origines Liturgicæ*, vol. i., pp. 266, sqq.

² *Commentary on the Litany*, p. 2.

nection with a strict fast.”¹ And Gratian quotes an allusion to them from the Council of Lyons (A.D. 567), Can. 6. And that of Mayence, held in the time of Charlemagne, not only defines a Litany to be for the purpose of asking blessings from God, and beseeching His mercy, but also alludes to “the greater Litany,” that is, the Litany of the Rogation days, as having been *instituted by the fathers.*²

It is uncertain how the words of S. Basil (370 A.D.) are to be understood, when he says, writing to the clergy of Neocæsarea, that “such Litanies as ye now use were not known in his time,” speaking of the time of Gregory Thaumaturgus, their great apostle (260 A.D.).³ It may be that he only meant that the primitive simplicity of the Litanies had been given up; so that *such Litanies as were in use in his own time* were unknown in the earlier days. Certainly, Litanies do appear to have been in use at a time not much later

¹ Introd. to the Litany, in Annotated Book of Common Prayer.

² From Bishop Forbes, p. 2. He refers to Suarez de Orat., 1308. Ed. Migne.

³ Ἀλλ' οὐκ ἦν, φησὶ, ταῦτα ἐπὶ τοῦ μεγάλου Γρηγορίου. Ἀλλ' οὐδὲ αἱ λιτανεῖαι, ἀς ὑμεῖς νῦν ἐπιτηδεύετε. “Basil observes that Litanies which they then used had been introduced after the time of Gregory Thaumaturgus. The term here seems to mean processional supplications, which could only have come into use after the season of persecution had passed by, and therefore not until after the time of Gregory. On the other hand, we have reason to think that supplications in the Church, without public processions, were more ancient. I think it is therefore not unreasonable to interpret the Litanies spoken of by Basil to mean processional Litanies.”—Palmer, i. 265.

than this in the Eastern Church. “For when we are told (Mansi Concil. iv. 1428) that the aged Abbot Dalmatius had for many years never left his monastery, though repeatedly requested by Theodosius II., when Constantinople was visited by earthquakes, ‘*to go forth and perform a Litany*,’ there can be no doubt as to the meaning of the statement.”¹

It may be said then, on the whole, that the general custom of addressing God in more special supplication, particularly in cases of emergency, existed to some extent all along in the Church, arising out of the natural instinct which impels men to seek God’s help especially in times of need, and having the warrant of Holy Scripture, and—so far as individual supplication is concerned—the Example of our Lord. And, by the fifth century, the use of Litanies, or forms of public supplication to God, had become a more or less generally recognised practice in both the Eastern and Western branches of the Church.

It must be noticed here, before concluding this branch of the subject, that what most nearly corresponded in early times to the Litany, *as we now use it* in the ordinary service of the Church, was a form of prayer for various classes of persons, specially those in danger or distress, frequently introduced into the

¹ Canon Bright, in “Annotated Book of Common Prayer.” Introd. to the Litany.

Liturgy or Communion office, and reproduced more or less in the prayer for the Church Militant in the Communion Service with ourselves. “We find,” Mr. Bright observes, “in the Eastern Liturgy and offices, some four or five specimens of a kindred form of prayer, called Ectene, Synapte, etc., in which the deacon bids prayer for several objects, sometimes beginning with, ‘In peace let us beseech the Lord;’ and the people respond, ‘Kyrie Eleison,’ or ‘Vouchsafe O Lord.’”¹ And similarly it has been remarked that what corresponds to our Litanies in the Greek services are the Ectinia, which form a part of the morning, evening, and eucharistical services, and, being said by the deacon, are printed separately in the Diaconicum, as well as in the Liturgies; or perhaps rather the special services of supplication, which are found in Goar, “Rituale Græcorum,” pp. 761, sqq.² The following is the description given of such forms of prayer by S. Cyril, who became Bishop of Jerusalem in 351 A.D.:—“Then, after the spiritual sacrifice is perfected, we entreat God for the common peace of the Church, for the tranquillity of the world, for kings, for soldiers and allies, for the sick, for the afflicted, and, in

¹ Introduction to the Litany, in “Annotated Book of Common Prayer.”

² Note on Bishop Cosin, in vol. v., p. 67, of his works, in Anglo-Catholic Library.

a word, for all who stand in need of succour, we all supplicate and offer this sacrifice.”¹

Some examples of these early forms of prayer will be given in the last chapter but one of this volume ; and it will be seen from them that they have apparently contributed materials to our own Litany, either directly or indirectly derived from them.

Thus, to the intrinsic excellence of a Litany spoken of in the last chapter, must be added the accessory interest which it gains by association, from the antiquity to which it can lay claim, and the circumstances by which, speaking generally, it was evoked. “There is a peculiar charm and interest,” it has been truly said, “in knowing the historical origin of this beautiful service. To any one who has a heart to feel, and an imagination to carry him backwards and forwards along the fields of time, there is a pleasure, an edification, in the reflection that the prayers which we use were not composed in the dreamy solitude of the closet or the convent, but were wrung out of the necessities of human sufferers like ourselves. If, here and there, we catch a note of some expression not wholly suitable to our own age, there is yet something at once grand and comforting in the recollection that we hear in those responses the echoes of the thunders and the earth-

¹ Catechetical Lectures, xxiii. 8; in Library of the Fathers, p. 275, with some words omitted.

quakes of central France, of the irruption of wild barbarian hordes, of the ruin of the falling empire; that the Litany which we use for our homelier sorrows was, as Hooker says, 'the very strength and comfort of the Church' in that awful distress of nations. 'The offences of our forefathers,' the 'vengeance on our sins,' the 'lightning and tempest,' the 'plague, pestilence, and famine,' the 'battle and murder and sudden death,' the 'prisoners and captives,' the 'desolate and oppressed,' the 'troubles and adversities,' the 'hurt of persecutions,'—all these phrases receive a double force if they recall to us the terrors of that disastrous time, when the old world was hastening to its end, and the new was hardly struggling into existence."¹

¹ Dean Stanley, *Good Words*, July, 1868. Mr. Pickering has sent me an account of a very rare and peculiar Litany which came into his hands for a time. It was framed mainly from verscs of the Psalms, and was directed against the Armada. It was styled "Psalms of Invocation upon God, to preserve her Majestie and the people of this land from the power of our enemies, collected and gathered togither by Christopher Stile. London : printed by John Wolfe, dwelling in Distaffe Lane, near the Signe of the Castle. 1588, 4°." It contained the title; then selections from the Psalms on five leaves; then a "godly prayer" on two leaves, signed C.S. It is referred to here as an instance of the adaptation of the Litany service in modern times to occasions of peculiar national distress.

CHAPTER III.

THE MANNER IN WHICH THE LITANY IS APPOINTED TO BE USED.

THE performance of a Litany in the first ages was probably attended with but little outward form. It would simply be the earnest, reverent outpouring of desire to God from the heart of a community or an individual, especially in time of distress. But in course of time the service became invested with greater pomp, as well as clothed in a more definite form. Thus it became usual to join a procession with the performance of a Litany, either with a view to giving it a greater solemnity, and attracting the minds of the people to it more, or else (as Hooker suggests) because the processions, which were first begun “for the interring of holy martyrs, and the visiting of the places where they were entombed,” were adapted to the supplications for the appeasing of God’s wrath, and the averting of public evils.¹ In this way the names of “Litany” and “Procession” became almost synonymous, and the term

¹ Hooker, Eccl. Pol., v. xlvi. 2.

litany was applied to express supplications to God accompanied with processions. Procession, indeed, became so natural an accompaniment of these public supplications, that, in considering the Litanies of early times, we may think of the word litany as designating "solemn acts of processional prayer, especially in seasons of distress."

"We have no distinct account," Mr. Palmer observes, "of the nature of the service which was used on occasions of peculiar supplications during the earliest ages. That the people fasted and prayed on such occasions, we learn from Tertullian; and it may be considered highly probable that during the first three centuries the service at such times differed but little from that of ordinary fast days. On the weekly fast days the Church in some places assembled at the sixth hour, or twelve o'clock, and the service consisted of psalmody and lessons of Scripture, which were continued till the ninth hour, or three o'clock, at which time the Sacrament was celebrated. Something of the same sort appears in the western supplications or rogations of later times, when the service began at the third hour, or nine o'clock in the morning, in order to allow time for the procession; and in the latter part of the day the Sacrament was also administered. Psalmody and lessons of Scripture were the ordinary exercises of devotion in Christian assemblies; and therefore it is highly probable that

they were used in the public offices of supplication for any especial occasion. To this we may no doubt add prayers made by the bishop or priest at a proper part of the service. In the fourth century, however, we have a distinct reference to the use of psalmody on such occasions. Basil, in a discourse delivered during a season of dry weather and famine, speaks of the public service of a Litany as terminating with psalmody. . . . The offices performed in the Rogations instituted by Mamertus appear chiefly to have consisted of psalmody and prayers, as we learn from Sidonius and Avitus; but besides this, we find that very long lessons of Scripture were read, as appears by the ancient Gallican Lectionary. The service during the procession consisted of psalmody; for we read, in the history of Gregory of Tours, that S. Gallus appointed the people to go in procession with psalmody from Clermont to the Church of S. Julian. We also find, in the ancient Gallican Liturgy, offices for the three Rogation days, and collects to be said at different churches in the procession. It seems that the Liturgy was celebrated early in the morning. . . . After the Liturgy was over, they probably went in procession to different churches, singing hymns and anthems on the road; and in the churches they recited some prayers, and the collects and lessons which we find in the Gallican Missal and Lectionary. Very nearly the same custom

prevails to the present time in the Church of Milan. On the days of Litanies or Rogations, the clergy and people go in procession to several churches, at each of which they recite a Litany like ours, a collect, and two lessons. Anthems or psalms are sung all the way from one church to another. In the Church of Rome, the procession is celebrated in a different manner. There the invocation of saints, etc., and most of the prayers, are sung in procession ; and at each of the churches which is visited only a collect is repeated. The remainder of the prayers and collects are recited in the principal church at the close of the rogation.”¹

In a general way, then, it may be said that the service of special supplication would consist of two main parts, the one *stationary*, the other *processional*, the whole being attended commonly by a fast, and by the administration of the Holy Communion. The use of lessons from Holy Scripture, and the recital of the Litany, and of collects suited to the occasion, would more generally and naturally form the stationary part of the service in the churches at which the procession stayed. While anthems would be sung, and the invocation of saints would be made, during the time that the procession was pursuing its course.

These Litanies, or processional services of clergy and

¹ Orig. Liturg., i. 272—276.

people, came into definite use about the latter part of the fourth century, in the eastern portion of the Church.¹ In the life of S. Chrysostom by Palladius the name of Litanies is given to the processions instituted by S. Chrysostom at Constantinople (398), in order to prevent the people from being drawn away by the attraction of the Arian processions.² But the name would more strictly apply to such processional services as that held on account of an earthquake and other troubles which fell on Byzantium in the time of Theodosius (430 A.D.). Nicephorus Callistus, who describes these, speaks of the earnest supplications offered by Theodosius and the Patriarch Proclus, in which the body of the people joined. He does not, indeed, use the word "litany." But he speaks of the "continuous supplications" offered, and of the "service of prayer" which was performed.³

Two special instances of such processional services in ancient times may be cited, as they have been handed down to us with some fulness of detail. The first has a peculiar interest for us, as belonging to an event which introduced a marked epoch of our English

¹ Hence the name of "Litany" at this time came to be applied to such processional services. "In the fourth century," Mr. Palmer observes, "the word litany became more especially applied to solemn offices which were performed with processions of the clergy and people" (i. 264).

² An account of them is given in Socrates vi. 8, and Sozomen viii. 8.

³ Συνεχεῖς δεήσεις, and λιτῆς ἀγομένης.—*In Migne*, tom. 146, p. 1218.

Church. The other is of importance rather for the influence which it had on the use of Litanies thenceforth in the Church at large.

It was at about the close of the sixth century (597 A.D.) that Augustine and the other missionaries from Rome came over to England with a view to restore the Church in these islands, which had fallen at that time into a state of grievous decay.¹ They had received a favourable answer from King Ethelbert, and had obtained leave to take up their abode at Canterbury, the chief city of Ethelbert's dominions, and to teach and preach the faith of Christ. Whereupon (as Dr. Lingard describes the scene) the missionaries, elated with their gleam of success, approached the appointed place with the slow and solemn pomp of a religious procession. Before them was borne a silver cross and a portrait of Christ. And the air resounded with the Litany which they chanted in alternate choirs, praying for the conversion of the pagans.² Seats had been prepared for them, (so Dr. Churton describes their interview with the king,) and at his command they preached to him and his nobles the word of life. "They told (according to an old Saxon Chronicle) how the mild-hearted Healer of mankind,

¹ See passages in the author's "English Churchman's Companion to the House of Prayer."

² History and Antiquities of the Anglo-Saxon Church, i. 21.

by His own throes of suffering, set free this guilty middle earth, and opened to believing men the door of heaven.”¹

But the account of their coming to Britain, and of their reception by Ethelbert, has been so fully and vividly given by Bede, that it will best be realized by the perusal of his words.

“Augustine,” he writes, “being strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ, and arrived in Britain. Ethelbert was at that time the most powerful Prince of Kent, who had extended his dominions as far as the great river Humber, by which the southern Saxons are divided from the northern. On the east of Kent is the large Isle of Thanet, containing, according to the English way of reckoning, 600 families, divided from the other land by the river Wantsumu, which is about three furlongs over, and fordable only in two places, for both ends of it run into the sea. In this island landed the servant of our Lord, Augustine, and his companions, being, as is reported, nearly forty men. They had, by order of the blessed Pope Gregory, taken interpreters of the nation of the Franks, and sending to Ethelbert, signified that they were come from Rome, and brought a joyful message, which most undoubtedly assured all

¹ Archdeacon Churton, p. 39.

that took advantage of it everlasting joys in heaven, and a kingdom that would never end, with the living and true God. The king, having heard this, ordered them to stay in that island where they had landed, and gave orders that they should be furnished with all necessaries, till he should consider what to do with them. For he had before heard of the Christian religion, having a Christian wife of the royal family of the Franks, called Berta, whom he had received from her parents upon the condition that she should be permitted to practise her religion with the Bishop Luidhard, who was sent with her to preserve her faith. Some days after, the king came into the island, and, sitting in the open air, ordered Augustine and his companions to be brought into his presence; for he had taken precaution that they should not come to him in any house, lest, according to an ancient superstition, if they practised any magical arts, they might impose upon him, and so get the better of him. But they came furnished with Divine, not with magic virtue, bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board; and, singing the Litany, they offered up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they were come. When they had, pursuant to the king's command, sat down and preached to him and to all his attendants there

present, the word of life, the king answered thus : ‘Your words and promises are very fair ; but as they are new to us, and of uncertain import, I cannot approve of them, forsaking that which I have so long followed with the whole English nation. But, because you are come thus far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and take care to supply you with your necessary sustenance ; nor do we forbid you by preaching to gain as many as you can to your religion.’ Accordingly he permitted them to reside in the city of Canterbury, which was the metropolis of all his dominions ; and, pursuant to his promise, besides allowing them sustenance, did not refuse them liberty to preach. It is reported that, as they drew near to the city, after their manner, with the holy cross and the image of our sovereign Lord and King Jesus Christ, they in concert sang this Litany : ‘We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath be turned away from this city and from Thy holy house, because we have sinned. Hallelujah.’” (B. i. ch. xxv. Giles’s Trans.)

The words which they thus sang as a Litany are an adaptation, it will be noticed, of those employed by the prophet Daniel, as recorded in the ninth chapter, from the sixteenth to the twentieth verse : “O Lord,

according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from the city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us," etc. The Litany was one of the anthems appointed by Gregory to be sung in the procession of the greater Litany.¹ It formed also part of the Rogation Tuesday service in the Church of Lyons.²

The other instance of the performance of a processional Litany, of which a more or less detailed account has been handed down to us, belongs to a still earlier time. It was owing to the grievous troubles which were afflicting the city of Vienne in Gaul, a city already notorious for the persecution which it had endured.³ "And the traveller," writes Dean Stanley, "who passes that beautiful old city on his way through France, may treasure up, as he hurries by, the thought that along the banks of that rushing river, and from height to height of those encircling hills, were heard first" (in their more complete form)

¹ Procter, p. 248.

² Martene, Antiqq. Eccl. iii. 529, quoted in Annotated Book of Common Prayer.

³ Under M. Aurelius (Euseb. v. 1). The present aspect of Vienne is given graphically in a few lines by Dean Alford in a note in his journal: "The fine old Christian city of Vienne looked very striking in its basin in the broad gleaming Rhone."—*Life*, p. 347.

“the sounds of the Litany which are now so familiar.” The ground was continually shaken with earthquakes ; and so great was the alarm produced, that even the wild animals entered the gates of the city, and wandered throughout it, laying aside their natural fear of man. It was hoped that with the arrival of the holy festival of Easter the terrors which had lasted for nearly a year would, by God’s mercy, be removed. But, instead of that, on the very eve of the great feast, while Mass was being celebrated, a calamitous fire broke out in the palace, and its horrors were added to those which existed before. The people fled from the church in wild alarm, fearing lest they should be involved in a general conflagration, or in another earthquake. But the bishop, Mamertus, remained prostrate before the altar, imploring God’s mercy with groaning and tears. “The prayers of the illustrious priest,” in the glowing language of Gregory of Tours, “penetrated the heights of heaven ; and the fire was extinguished through the flood of his tears.”¹ It was during this time of

¹ His whole description is so vivid, that it may be well to give it in the original words : “Nam terræ motu frequenter quatiebatur : sed et cervorum atque luporum feritas, portas ingressa, per totam, ut scripsit, urbem nihil metuens oberrabat. Cumque haec per anni circulum gererentur, advenientibus Paschalis solemnitatis diebus, expectabat misericordiam Dei plebs tota devotè, ut vel hic magnæ solemnitatis dies huic terrori terminum daret. Sed in ipsâ gloriose noctis vigiliâ, dum missarum celebrarentur solemnia, subito palatum regale intramuraneum divino igne succenditur.

distress that he conceived a plan which led to a more systematic use of processional Litanies in the Church. The means thus devised by him for staying the evils by which the people were surrounded, and the good results which followed, may best be described in the words of Hooker.

“To the people of Vienne,” he writes, “Mamertus being then bishop, about 450 years after Christ, there befel many things, the suddenness and strangeness of which so amazed the hearts of all men, that the city they began to forsake as a place which Heaven did threaten with imminent ruin. It beseemed not the person of so grave a prelate to be either utterly without counsel as the rest were, or in a common perplexity to show himself alone secure. Wherefore, as many as remained, he earnestly exhorteth to prevent portended calamities, using those virtuous and holy means wherewith others in like case prevailed with

Pavore omnibus perterritis, et ecclesiam egressis, credentibus ne aut hoc incendio tota urbs consumeretur, aut certe disruptâ tellure dehisceret, sanctus sacerdos, prostratus ante altare, cum gemitu et lacrymis, Domini misericordiam imprecatur. Quid plura? Penetravit excelsa poli oratio pontificis incliti, restinxitque domûs incendium flumen profluentium lacrymarum. Cumque hæc agerentur, adpropinquante Ascensione, ut jam diximus, Majestatis Dominicæ, indixit populis jejunium, instituit orandi modum, cdendi sericm, erogandi hilarem dispensationem. Cessantibus quoque exinde terroribus, per cunctas provincias dispersâ facti famâ, cunctos sacerdotes imitari commonuit quod sacerdos fecit ex fide. Quæ usque nunc, in Christi Nomine, per omnes ecclesias in compunctione cordis et contritione spiritûs celebrantur.”—*Greg. Turon.*, lib. ii., cap. xxxiv., p. 81. Ed. Par. 1610.

God. To which purpose he perfecteth the Rogations or Litanies before in use, and addeth unto them that which the present necessity requireth. Their good success moved Sidonius, Bishop of Averna, to use the same so corrected Rogations at such time as he and his people were after afflicted with famine and besieged with potent adversaries.¹ For till the empty name of the Empire came to be settled in Charles the Great, the fall of the Romans' huge dominion, concurring with other universal evils, caused those times to be days of much affliction and trouble throughout the world. So that Rogations, or Litanies, were then the very strength and stay of God's Church." (Eccl. Pol. v. 41, 3.)²

The Litany, or service of earnest supplication to God, remains still. We prize it as a most precious legacy bequeathed to us from the earlier Church. But the custom of accompanying the performance of

¹ He tells Mamertus (vi. Ep. 1) that the Heart-Searcher caused the entreaties made at Vienne to be a model for imitation and means of deliverance. And Gregory of Tours (ix. 21) tells how St. Quintianus celebrated a Litany in Auvergne in the time of drought, and caused the words, "If the heaven be shut up," etc. (2 Chron. vi. 26), to be sung as an Anthem: whereupon rain at once fell.—*Canon Bright, in Annotated Book of Common Prayer.*

² "The general disorder of the time," in Dean Stanley's words, "was aggravated by an unusual train of calamities. Besides the ruin of society, attendant on the invasion of the barbarians, there came a succession of droughts, pestilences, and earthquakes, which seemed to keep pace with the throes of the moral world."

it with processions has, for wise reasons, been given up. "Even in early times," Dr. Stephens writes, "the processions were abused, and made an occasion of show, and men came 'castorinati ad Litanias,' 'dressed up in their rich beaver cloths.' And, accordingly, injunctions were issued forbidding these things, because sackcloth and ashes were more becoming such solemnities, which were intended for fasting, and mourning, and confession of sin, after the manner of the Ninevites."¹ But the custom had taken hold of the affections of the people, and continued till the Reformation brought it to an end. "Even so late as 1561," Dr. Stephens remarks, "on S. George's day, it appears, from Strype's Annals, that the members of Queen Elizabeth's Chapel went in procession through the Hall, singing 'O God the Father of Heaven.' And in the thanksgiving at S. Paul's in 1547, for the victory at Musselberg, there was a procession in English, with the Te Deum, probably a Litany."² A "Litany" and a "procession," in fact, had become to some extent identical terms. And even our Litany, as at first put forth, was to be used "in procession."³

¹ i. 535. By the Council of Mayence, 813, it was decreed that all should "go barefoot and in sackcloth in the procession of the great Litany of three days, as our holy fathers appointed."—*Annotated Book of Common Prayer.*

² i. 536.

³ In 1544, "the Litany and suffrages" was arranged (as it seems by

But the Reformation, in its progress, put an end to the custom which had fallen into abuse. A Council held at Cologne in 1536, under Hermann, the reforming Archbishop, from whose plans for the reformation of his Church our Reformers derived many suggestions for their own, has a canon in respect of processions to this effect: "As to the processions through the fields, which it is the custom to make, there is indeed a certain reasonableness in them. . . . But forasmuch as this custom, too, like very many others, has been turned to abuse through the fault of men, we therefore think it better that these and other supplications and Litanies be performed henceforth with all due solemnity within the walls of the church." This wise, because needed, direction of the foreign reformers was adopted by our own.¹ And, in the quiet unexcited

Cranmer) in very nearly its present shape, "to be said or sung in time of processions."—*First Book of Common Prayer. By Walton and Medd.* Introd., p. 1.

¹ "This iron," Hooker writes, "began at length to gather rust. Which thing the Synod of Colen saw and in part redressed within that province, neither denying the necessary use for which such Litanies serve, wherein God's clemency and mercy is desired by public suit, to the end that plagues, destructions, calamities, famines, wars, and all other the like adversities, which for our manifold sins we have always cause to fear, may be turned away from us, and prevented through His grace; not yet dissembling the great abuse whereunto, as sundry other things, so this, had grown by men's improbity and malice, to whom that which was devised for the appeasing of God's displeasure gave opportunity of committing things which justly kindled His wrath. For remedy, whereof it was then thought better that these and all other supplications or processions should be nowhere used but

use of the solemn service of the Litany, amid the holy calm of the house of prayer, if we lose somewhat which has an attraction for minds of a certain cast, we gain instead a more real deep fervour of devotion, and return to a nearerer conformity to what we believe to have been the severer simplicity of ancient times.

And thus we are led to reflect, to use Dean Stanley's words, "that the goodness of a thing depends not on its outward form, but on its inward spirit. The very word 'litany,' in its first origin, included long processions, marches to and fro, cries and screams, which have now disappeared almost everywhere from public devotions, even in the Roman Catholic Church. Those who established it would not have imagined that a Litany without these accompaniments could have any efficacy whatever. We know now that the accompaniments were mere accidents, and that the substance has continued. What has happened in the Litany has occurred again and again with every part of our ecclesiastical system. Always the form and the letter are perishing; always there will be some who think that the forms and the letter are the thing itself; always in the Christian Church there is enough vitality to keep the spirit, though the form is changed ; always, only within the walls of the house of God, the place sanctified unto prayer."—Book v. xli. 3.

we trust, as in the Litany, so elsewhere, there will be found men wise enough and bold enough to retain the good, and throw off the bad, in all the various forms of our religious and ecclesiastical life.”¹

¹ *Good Words*, July 1868, p. 421.

CHAPTER IV.

THE TIMES AT WHICH THE LITANY IS APPOINTED TO BE USED.

IN the early days of the Church, the Litanies, so far as they were adopted at all, were employed only as special emergencies might call for their use. The idea of fixing certain definite times at which the Litany should be used as a part of the regular ordinances of the Church is of somewhat later date. The earliest instance of such a particular season being assigned to them is in the case of Mamertus, whose successful use of such special supplications to God has been related in the previous chapter. By his appointment, as Ascension Day was drawing near, the time preceding Ascension Day was set aside for fasting and prayer. "Many prodigies appearing," is the account of Gregory of Tours,¹ "and much evil being felt and feared in his country, he *a little time before the feast of our Lord's Ascension* enjoined a fast to the people, and appointed an order of prayer; whereby the terrors ceasing, the

¹ Greg. Turon., lib. ii., cap. xxxiv.

fame of it, being dispersed throughout all provinces, admonished all other priests to follow his example.” And the good result of the service thus instituted led others to imitate the example set by him; and not only to approach God in these forms of earnest supplication with greater fervour and contrition and order than before,¹ but also, it is thought, to adopt a more regular method for their periodical and systematic use. In this way, it is generally supposed, the institution of the three days preceding the day of our Lord’s Ascension as “Rogation Days,” or days on which a Rogation or Litany should be used, to avert impending evils, and supplicate God’s favour, took its rise.² And the Council of Orleans more definitely established the observance of the days.³

¹ It became common among the Gallic Churches in the fifth century, as it was in the East, to invoke the Divine mercy in the time of excessive rain or drought, by means of Rogations or processional supplications. But these, according to the testimony of Sidonius Apollinaris (v. 14), were often carelessly performed with lukewarmness, irregularity, and infrequency—devotion (as he expresses it) being often dulled by the intervention of meals. The shock of a great calamity wrought a change and formed an epoch.—*Annotated Book of Common Prayer.*

² Solemnis triduo ante Ascensionem Rogationes, quarum institutionem Mamerto Viennensi Episcopo referunt Avitus Viennensis item Episcopus, Greg. Turon., lib. ii., Hist. c. xxxiv., Sidonius Apollinaris (lib. i. c. vii.), et alii.—*Martene, De Antiquis ritibus*, lib. iii., cap. xix., vol. iv., p. 153. Bassani, 1788. He gives a set of Rogation Litanies, with varying lists of saints for the different days, in iii. 187.

³ “These annual Litanies of the Western Churches appear never to have been received by the Oriental Churches. . . . The Litanies of the Patriarchate of Constantinople seem only to be celebrated now on occasion of

It has been suggested with reference to the origin of the Rogation days, that they were instituted at some earlier period for the purpose of asking God's blessing on the rising produce of the earth ; and that Mamertus chose them as the time for a solemn deprecation of God's anger with reference to the special troubles of the time.¹ If this be so, it will only be another instance of the way in which existing seasons of special observance (as the Ember weeks probably) were adopted with a new significance into the service of the Christian Church. But I do not know any solid ground of authority on which the suggestion in this case rests.

But, whatever be the exact account of the original institution of the Rogation days, it is clear that the days preceding our Lord's Ascension were early fixed as the days on which a Litany or Rogation should be regularly used. And, according to the Council of Cloveshoo, held in 747 A.D., the English Church had observed them ever since the coming of Augustine. Where it is remarkable, by the way, that this appointment of the three Rogation days, which was a Gallic institution, not in use at that time in Rome, should have been sanctioned in the English Church. And Lingard quotes this as an instance of the way in which Augustine availed himself

some peculiar urgency, as, *e.g.*, in the time of drought, peril of earthquake, pestilence, storms, etc. And these certainly appear to have been originally the proper seasons for Litanies."—*Palmer*, i. 272.

¹ Annotated Book of Common Prayer, "On the Rogation Days."

of the liberty granted to him by Gregory the Great,¹ of adopting in the English Church, to which he had come as a missionary, such customs as he might think most suitable, whether they were of Roman or Gallic use.²

But this direction as to the use of the Litany on the three Rogation days, or days preceding the day of our Lord's Ascension, was by no means universally accepted in the Church. The Council of Orleans, indeed, (A.D. 511,) in Canon 27, speaks of the Rogations being celebrated before the Ascension Day. But that of Gerona (A.D. 517), in Canon 2, speaks of one Litany in the week after Whitsunday, and a second on the 1st of November. And the second Council of Braga orders that they shall be sung for three days after Christmas.³ The Spanish Church, not liking to fast in the paschal time, placed its Litanies in Whitsun week and in the Autumn;⁴

¹ The letter of Gregory the Great is given in the author's "English Churchman's Companion to the House of Prayer," p. 10.

² Lingard, Anglo-Saxon Church, i. 271. "How far the missionary profited by this permission is uncertain. But there is evidence that the three Rogation days before the Feast of the Ascension, a Gallic practice unknown at that time in Rome, were kept in England from the beginning." And he adds the note: "This I infer from the Council of Cloveshoo, 747." The Litania Major was a Roman institution, kept on April 25. The three Rogation days were a Gallic institution, not in use at that time in Rome. The Council ordains both to be kept: the first 'secundum ritum Romanæ Ecclesiæ;' the second 'secundum morem priorum nostrorum.'

³ Bishop Forbes, p. 2.

⁴ In the Spanish Churches these Rogations were deferred till the week after Pentecost; for they kept the old rule of the ancient Church, and would not have any fast "while the Bridegroom was with them."—*Walaf. Strabo in Stephens*, p. 531.

while the Milanese Rogations were in the week *after* Ascension.¹ Nor was the Rogation Litany, properly so called, adopted in the Church of Rome till the Pontificate of Leo III., which began in 795.²

The special season for the performance of the Litany in the Roman Church was S. Mark's Day, April 25th.³ Gregory the Great, in order to avert a pestilence, instituted a sevenfold Litany (*septiformis Litania*), a full account of which is given by Gregory of Tours.⁴ Seven processions, each composed of a distinct order of persons, were to go forth from seven different churches, thus: “‘Let the Litany of clergy depart from the Church of S. John Baptist: the Litany of men, from the Church of S. Marcellus: the Litany of monks, from the Church of S. John and S. Paul: the Litany of virgins, from the Church of Cosmas and Damian: the Litany of married women, from the Church of S. Stephen: the Litany of

¹ At Milan, the three Rogation days were not celebrated before Ascension, but in the week after.—*Palmer*, i. 270.

² Canon Bright, in *Annotated Book of Common Prayer*.

³ “*Litanias, id est, Rogationes publicas (quas Majores vocamus), Romani unā die denominatā, id est, vii Calend. Maii annuatim facere solent.*” (Walafridus Strabo *De rebus Eccles.* cap. xxviii.) He goes on to give the reason why this time was fixed upon by Gregory, and explains the plan of the Septiform Litany. Alcuin (about 750) gives as one reason for the observance of the Rogation day of the Roman Church in the spring: “*Vel quia tunc omnia in quodam profectu sunt: messes pullulant: arborei fructus ex flore prodeunt. Vineæ et olivæ suis arboribus erumpunt; animalia campos tondent. Quoniam necessaria hæc sunt nostris usibus, petendum est ut a Domino conserventur.*”—*Albini Flacci Alcuini, Liber de Div. Off.*

⁴ Lib. x., ch. i., pp. 458—461. Ed. Par., 1610.

widows, from the Church of S. Vitalis : the Litany of the poor and the children, from the Church of S. Cecilia.' And these different 'Litanyes' were all to go in procession thus to some one principal church, where a solemn service was performed."¹ It was to this Litany of S. Mark's Day that the name of "Litania Major," the "Greater Litany," was applied always (as it still is) in the Church of Rome. But it was assigned to the service of the three Rogation days in the Gallican Church.

It was not, as was said before, until the Pontificate of Leo III., which began in 795 A.D., that the Litany of the Rogation days was recognised in the Romish Church. And this was about fifty years after England, on the other hand, had adopted the Litany of S. Mark's Day, as that which, *at Rome*, was called "the greater."² For by the Council of Cloveshoo, 747 A.D., the Litania Major, the Roman institution, kept on April 25th, and the three Rogation days, the Gallic institution, were ordered to be *both* kept; the first "secundum ritum Romanæ Ecclesiæ," the other, "secundum morem priorum nostrorum." The following is the direction as to their observance which the Council gives :—

"They agreed, in the sixteenth head, that the Litanies,

¹ Palmer, i. 271, from *Vita Gregorii a Joanne Diacono*.

² Canon Bright, in *Annotated Book of Common Prayer*. "Triduanæ Litaniæ ante Ascensionem Domini non Romanæ sed Gallicanæ sunt," are the words of *Micrologus de Eccl. Observ.*, cap. lvii.

that is, Rogations, be with great reverence kept by the clergy and all the people on these days, viz., the seventh of the Kalends of May, according to the rites of the Church of Rome, where this is called the greatest Litany; and also according to the custom of our ancestors, on the three days before our Lord's Ascension into heaven, with fasting, etc. . . . not with a mixture of vanities, as is the custom of many who are either negligent or ignorant; . . . but rather with fear and trembling. . . . Let all the people, with bended knees, humbly entreat the pardon of God for their sins.”¹

It was observed in the preceding chapter that the processions with which the Litanies were accompanied in early times have been given up. And, in a similar way, though the direction that “The three Rogation days” (on which, as has been said, the processional services were to be specially observed), “being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord, shall be kept as days of fasting or abstinence,” remains among the rules for the feasts and fasts of the year in our branch of the Church, yet the observance of them has fallen practically into disuse.

But the name of Rogation days, and the rubric respect-

¹ Cuthbert's Canons of Cloveshoo, A.D. 747, Canon 16. (Collection of the Laws and Canons, etc., by John Johnson.)

ing them, have been preserved by our Reformers. And, in connection with them, a relic of the old customs remains in the perambulation of parishes, which is still observed. It was retained at the Reformation, though it was introduced in a new form, and with a somewhat new direction given to it, and a new purpose assigned.

“At the time of the Reformation,” Wheatly observes, “when all processions were abolished by reason of the abuse of them, yet for retaining the *perambulation of the circuits of parishes* it was ordered,¹ ‘That the people shall once a year, at the time accustomed, with the curate and substantial men of the parish, walk about the parishes as they were accustomed, and, at their return to church, make their common prayers ; provided that the curate, in the said common perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God’s benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of the 104th Psalm, “Praise the Lord, O my soul,” etc. At which time also the same minister shall inculcate this and such like sentences, “Cursed be he which translateth the bounds and doles of his neighbour :”² or such other order of prayer as shall

¹ In the Injunctions of Elizabeth.

² It may be, I conceive, from this that the sentence, which might be

be hereafter appointed.' No such prayers, indeed, have been since published. But there is a homily appointed, which is divided into four parts: the first three to be used upon the Monday, Tuesday, and Wednesday, and the fourth upon the day when the parish make their procession."¹ The homily in four parts will be found in the second volume of the *Homilies*, beginning at page 419, Oxford ed. 1844. The fourth part of the Homily for Rogation week, styled "An Exhortation to be spoken in such Parishes where they use their Perambulation in Rogation Week," begins thus: "Although we be now assembled together, good Christian people, most principally to laud and thank Almighty God for His great benefits, by beholding the fields replenished with all manner of fruit, to the maintenance of our corporal necessities, for our food and sustenance; and partly also to make our humble suits in prayers to His fatherly Providence to conserve the same fruits in sending us seasonable weather, whereby we may gather in the same fruits, to that end for which His fatherly goodness hath provided them--yet," etc. (p. 440).

The directions given respecting the use of the Litany in Queen Elizabeth's reign were, first, "That in the

suitable at a perambulation of a parish, was introduced into the *Commination* service, where it has so strange a sound. It was from the hand of the Reformers that that part of the *Commination* service proceeded, so far as I can discover.

¹ Wheatly, pp. 230-1. London, 1845.

procession [in Rogation week] they sing or say the two Psalms beginning 'Benedic, anima mea, Domino,' with the Litany and suffrages thereto, with some sermon or a homily of thanksgiving to God."¹ And again, "That in the Rogation days of procession they sing or say in English the two Psalms beginning 'Benedic, anima mea, Domino,' with the Litany and suffrages thereunto, with one homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious ceremonies heretofore used."² And the same injunctions in great measure (Dr. Cardwell remarks³) are given as to the perambulation to be used by the people, for viewing the bounds of their parishes, "in the days of Rogation, or Gang days," by Grindall, Archbishop of York, in 1571.

The service apparently in the church, on the return from the procession, was to consist of the Litany and suffrages and a homily. While on the procession, the Curate was to admonish the people to give thanks to God, and offer the Psalms ciii., civ., and inculcate such sentences as "Cursed be he that removeth," etc.

The disuse of the observance of the Rogation days is to be regretted. "In these fasts," as Wheatly observes, "the Church had a regard not only to prepare our minds

¹ Interpretations and further Considerations added to Queen Elizabeth's Injunctions of 1559. Cardwell, Doc. Ann. i. 236.

² *Ibid.* i. 327; Injunctions of 1564.

³ *Ibid.* i. 372.

to celebrate our Saviour's Ascension after a devout manner ; but also, by fervent prayer and humiliation, to deprecate His displeasure, that so He might avert those judgments which the sins of the nation deserved ; that He might be pleased to bless the fruits with which the earth is at this time covered ; and not pour upon us those scourges of His wrath, pestilence and war, which ordinarily begin in this season."¹ In a more general way, as was said before, those days seem specially suited for supplication to our Lord, which immediately precede the day of His departure to Heaven, thence to watch over and bless His Church. And, doubtless, great increase of blessing from God would accrue from a more strict and earnest observance of these days of special prayer.

It may be that the present disuse of the Rogation days may be owing in some measure to this, that the annual celebration of the Litany is superseded among us by its present far more frequent use. The seventh Council of Toledo ordered that Litanies should be used in every month throughout the year.² And our rubric

¹ "These days were called *Litaniæ*, that is, Prayer-days. On these days we should pray for abundance of our earthly fruits, and health for ourselves, and peace—and what is more, forgiveness of our sins."—Ælfric, *Homily on the Greater Litany; Homilies of the Anglo-Saxon Church*. Edited by B. Thorpe, i. 245. Ælfric was archbishop of York, 1023—1051.

² At the seventh Council of Toledo a more general decree was made, ordering that these Litanies should be used in every month throughout the year. "And so by degrees these solemn supplications came to be used

prefixed to the Litany directs that it shall be used “on Sundays, Wednesdays, and Fridays, as well as on other days, when it shall be commanded by the Ordinary.” A rubric in the first English Prayer Book (1549) ordered it to be said on Wednesdays and Fridays, when it was to be followed by the Communion office.¹ In 1552 it was appointed to be used on Sundays, Wednesdays, and Fridays, “and at other times when it shall be commanded by the Ordinary,” the rubric which we have to this day.² And the Injunctions of Elizabeth order that “weekly, upon Wednesdays and Fridays, not being holy-days, the curate, at the accustomed time of service, shall resort to the church, and cause warning to be given to the people, by knolling of a bell, and say the Litany and prayers.”³

Thus, whereas the Litany was used in the first instance on such occasions as emergency might suggest, it was gradually appointed that it should be employed regularly

weekly, on Wednesdays and Fridays, the ancient stationary days, in all churches.”—*Stephens*, i. 532.

¹ Procter, p. 250.

² Liturgies of Edward VI., by Dr. Cardwell, p. 317. Bishop Cosin considered that this arrangement was due in part to the foreign Reformers: “To be used on Sundays, Wednesdays, and Fridays,” he observes; “so ordered by the compilers of this book at first, in imitation of the Lutheran Church. ‘Apud nos,’ saith Chemnitius, ‘singulis septimanis certo aliquo die populus frequentior convenit ad publicas et solemnes supplicationes, quæ Litaniæ vocantur.’”—*Works*, vol. v., p. 67. Anglo-Cath. Lib.

³ Queen Elizabeth’s Injunctions, 1559, in Cardwell’s Documentary Annals, i. 228.

at fixed seasons in the year, such as the three Rogation days preceding Ascension Day, or other days, according to the varying “uses” of the different branches of the Church. Then, in later times, came the direction which appointed the more frequent use of the Litany, once in every month of the year. And last, there is the rule which appoints that it shall be used three times in every week, and also at such other times as the Ordinary may see fit to appoint.

It was natural that the three days, Sunday, Wednesday, and Friday, should be chosen as the days on which the Litany should be used. On Sunday there would be the largest gathering of worshippers; and on that day the first part of the Communion office would be used, even if the Communion was not administered; and the Litany is specially fitted to precede the Communion office. The use of a penitential Litany on Sunday, it has been remarked, is more or less peculiar to the Church of England.¹ But when we consider our national sins, for which supplication always needs to be offered up, we may recognise the fitness of this mode of penitential prayer even on that day which is associated with the

¹ It is used on Wednesdays and Fridays, as was the Lenten practice of the West, and its Sunday use is in conformity to the oriental prayers resembling it, which are found at the beginning of their Communion offices. The Litanies in the Roman and English unreformed Church were said on Easter Eve, S. Mark’s Day, the three Rogation days, and Wednesdays and Fridays in Lent.—*Rev. J. Jebb, Choral Service*, p. 422.

cheering and life-giving thoughts of our blessed Saviour's resurrection.¹ The other days would be chosen as days for using the Litany, which is addressed especially to our Lord, as being, the one, Friday, the day of our Lord's crucifixion, the other, Wednesday, the day traditionally assigned as that on which the covenant was made with Judas for the betrayal of Christ.

In the earlier days of the English Church, besides the solemn Rogation days, the week-days during Lent were also days on which the Litany was to be used—the invocations in it being varied on each day throughout the week.² And this custom suggests the use of the Litany as a fitting service for Lent among ourselves. It has, indeed, a special fitness for that time. For then we more peculiarly meditate upon our many transgressions of God's law, and the miseries—national, social, personal—which they entail. And how can our penitential reflections at such a season find a more appropriate expression and vent than in this humble, earnest outpouring of supplication for His merciful deliverance and help?

It should be considered, too, whether we may not still observe the Rogation days in spirit, and link ourselves to the past, with a grateful thought of our happy freedom from the troubles out of which the

¹ Baird, "Inheritance of our Fathers," p. 117.

² Procter, p. 250, from Sarum Breviary.

observance of them took its rise, by offering up the Litany with a special fervour at Ascension time, praying for God's temporal and spiritual mercies, and more particularly then (as the old custom was) asking for God's blessing upon the fruits of the earth after their kinds, that they may be given and preserved to our use, all in their seasons, as the year rolls round.

CHAPTER V.

*THE PLACE IN WIIICH, AND THE MODE IN WIIICH,
THE LITANY IS TO BE OFFERED.*

IT may seem that it is to comparatively unimportant questions that the present chapter is to be devoted ; namely, What is the proper *place* in which the Litany should be recited by the minister, so far as it is to be offered by him ? And, What is the *mode* in which it should be offered up ? But our Church desires to conform in all things to that rule of the Apostle, “ Let all things be done decently and in order.” And therefore it is well to consider whether any circumstances render one place or one mode more suitable than another for the performance of any part of the service ; that so, as far as possible, all may be decently, *i.e.* fittingly, carried out. And there must be a pretty general consent among the people, if any uniform order is to be maintained. And therefore any simple consideration of questions respecting ritual is to be valued, so far as it may tend to produce a better understanding of these matters among the people at large ; in order that they

may not, on the one hand, set themselves in unreasoning opposition to every attempt to restore a propriety of observance in our Church services; nor yet, on the other, yield to any unwise and unwarrantable innovations, which some may be disposed to introduce.

Now as to the place at which the Litany should be offered in the church, there is no express direction in the rubric attached to the Litany itself. And therefore, so far, if there were nothing else said to the contrary, it would be to be offered in the same place as that part of the service which preceded it, the service, namely, of daily Morning Prayer. But, in the rubric for the Commination service, it is said, "After the Morning Prayer, the Litany ended, according to the accustomed manner, the priest shall, in the reading pew or pulpit, say" the opening part of the Commination service, which is then given. And from this it has been inferred that some place distinct from the reading pew was in the mind of the Reformers as that in which the Litany would be said.¹ Then, the first and hortatory part of the Commination service being ended, the second and concluding part is to be said, where the Litany is used, which again seems to

¹ See Stephens, i. 555. On the other hand, as to the earlier custom of the Church, Bona writes: "Diaconus eas recitaturus ascendebat Ambonem, ut notat Goar. Quod si desit Ambon, in Ecclesiæ medio stat, ejusque centrum, quæ ad se pertinet recitaturus, occupat, quasi vicarium Ambonis locum.—*Bona*, iii. 80.

imply a separate place. "Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm." And it clearly was the custom for the Litany to be offered in a different place from that in which the rest of the service was performed. For Bishop Cosin writes that "the priest goeth from out of his seat into the body of the church, and at a low desk before the chancel door, called the faldstool, kneels and says or sings the Litany."¹ As archdeacon in 1627, Cosin inquired whether the church had "a little faldstool or desk in the middle alley of the church, whereat the Litany may be said after the manner prescribed by the Injunctions." And he himself presented such a faldstool to the cathedral at Durham. Similarly, Bishop Andrews had a faldistory (folding-stool) between the western stalls and the lectern. And in the frontispiece in Sparrow's "Rationale of the Book of Common Prayer," as well as in that to the Litany in the Prayer Book of 1662, a representation is given of the Litany being offered up at the faldstool in this way. In the Durham Book the rubric before the Litany ends with the words: "The Priest (or Clerks) kneeling in the midst of the Quire, and all the people kneeling, and answering as followeth." And the rubric of the present Coronation

¹ Bp. Cosin, Works, vol. v., p. 67, in Anglo-Catholic Library.

office speaks of two bishops kneeling in the same manner at the faldstool to say the Litany.¹ When the Litany was first used in the Reformed Church of England (as will be seen in a note from Heylin further on), it was sung “between the quire and the high altar,”—a distinct place, though not that afterwards prescribed. And, to add but one further point, by the Injunctions of King Edward (1547), and those of Queen Elizabeth (1559), the Litany is ordered to be sung or said, plainly and distinctly, by the priest and quire, kneeling in the midst of the church.²

The origin of the choice of this position has been referred more particularly to the passage of the prophet Joel ii. 17: “Let the priests, the ministers of the Lord, weep between the porch and the altar.”³ And in the same place, it will be observed, a form of words is appointed for the priests to use: “And let them say Spare Thy people, O Lord,” etc., a form from which are taken the words, “Spare us, good Lord, spare Thy people,” which enter into the Litanies of the Christian Church. The “porch” here spoken of in the Temple of Solomon was in fact a tower, in front of the holy

¹ These points are derived from the Introduction to the Litany in the Annotated Book of Common Prayer.

² “In the midst of the church, before the chancel door, at a low desk, anciently called the falled stool.”—Quoted by Mr. Jebb, *Choral Service*.

³ “Vide proph. Joel, de medio loco inter porticum et altare, ubi sacerdotes ingemere et ingeminare jussi, ‘Parce, Domine, parce populo tuo,’ temporibus jejuniorum.”—*Bp. Cosin*, v. 67.

of holies, of the same breadth with the Temple, the whole overlaid within with pure gold (2 Chron. iii. 4). In front of it stood the brazen “altar” for burnt-offerings, of the same breadth with the Temple. And it too was overlaid with gold. The space, then, *between the porch and the altar* was enclosed on those two sides (2 Chron. vii. 7); and it became an inner part of the court of the priests. Through it the priests or the high priest passed whenever they went to sprinkle the blood, typifying the atonement, before the veil of the tabernacle, or for any other office of the tabernacle. And it seems to have been a place of prayer for the priests.¹ Perhaps the direction given in the Book of the Prophet Joel, as to the selection of this particular place as the one in which the special supplication to the Lord was to be offered, may have suggested the idea of a special place in which the Litany should be used.

It would seem, then, that though no absolute rule is given as to the place in which the Litany should be offered up, yet the weight of authority is in favour of its having a distinct place assigned for its use. And there is much to be said in favour of such an arrangement. It may, indeed, be argued most truly that the place in which any prayer is offered up is immaterial, so only the minister and people unite in offering it

¹ Dr. Pusey, Note on Joel ii. 17.

from the heart to God.¹ And it must be allowed to be most unwise to make any innovation on an old established custom, where the minds of the people generally are not prepared to enter into and accept cordially the change introduced. But, with all this, it is well to recognise that there *is* a certain advantage in giving to distinct offices a distinct method and a separate place; for it marks the fact that they *are* distinct offices, and brings this fact before the minds of those, the young and the unlearned, who need some such outward sign to teach them, or recall to them, that which the educated bring before their minds at once. And thus those who are joining in any office are instructed as to the nature of the particular service in which they are engaged. And those misapprehensions which arise so commonly owing to the combination of offices, and which have been dwelt on in another place,² are to some extent removed. For the congregation are thus reminded clearly all along of the independence, more or less, (according to the plan of those who framed them originally,) of the offices which are now combined, owing

¹ “The Litany,” Mr. Baird observes, “was anciently said ‘in the midst of the church,’ as it still is in most of our cathedrals. The reason for this is said to be that God’s minister may kneel among the people to deprecate His just wrath against them. . . . The Litany is ‘the collective voice of the Church,’ and appropriately rises ‘from the midst’ of the Lord’s people. However, the posture can matter but little, if in spirit this truly excellent and prevailing prayer arise ‘from the midst’ of the heart.” (p. 118.)

² English Churchman’s Companion, p. 50, note.

to established custom, or for the convenience of those—still, probably, the majority amongst us—by whom their combination is preferred.

Akin to this is the question as to the *mode* in which the Litany should be offered. In the Injunctions of Queen Elizabeth (1559), one is that “immediately before the time of Communion of the Sacrament, the Priest, with other of the Quire, shall kneel in the midst of the church, and *sing or say plainly and distinctly* the Litany which is set forth in English, with all the suffrages following, to the intent the people may hear and answer.”¹ And this Injunction is an exact repetition of one issued by Edward VI. (1547), with the exception that “before the time of,” etc., is substituted for the expression “before High Mass.”²

The directions of our rubrics in this respect have varied from time to time. In the Prayer Book of 1549 a rubric after the Communion office directed the Litany to be “*said or sung*” on Wednesdays and Fridays. In the Prayer Book of 1552, when the Litany was placed in its present position, there was a general rubric appointing that it should be “*used on Sundays*,” etc. The rubric of 1662 appoints that it shall be “*sung or said*.”³

¹ Cardwell, “Documentary Annals,” i. 219.

² *Ibid.* p. 15. In the Articles of Inquiry of 1547, one is “Whether they have said or sung the said Litany in any other place but upon their knees in the midst of the church?”

³ The Litany to be—

1549.	1552.	1604.	1662.
Said or sung.	Used.	Used.	Sung or said.— <i>Keeling.</i>

And this in our present Prayer Book is the direction still, though another expression is used in the rubric of an earlier part of the Prayer Book. For after the third collect the rubric runs: “Then these five prayers following are to be used, *except when the Litany is read.*”¹

Which mode is adopted in each particular case may well be left to depend on the conditions of the particular congregation in the midst of which the Litany is to be offered up. There are congregations to be met with, especially under peculiar circumstances in our larger towns, to whom a musical intonation forms the most natural, most elevated, and therefore most devotional, method of offering up their supplications to God. And for such worshippers the musical service adopted especially in our cathedrals may be the most fitting, accompanied by all which art in its various forms can supply to lend a simple grandeur to the worship of the Most High. But it does not follow at all—as many are apt to suppose—that what is fitting for one place is fitting for all, and that the service of the cathedrals is an ideal standard which all everywhere should endeavour to reach. There are, and probably always will be, very many to whom a musical service is simply unmeaning,

¹ The Litany was sung when first used in the Reformed Church of England. “On the 18th day of September, 1547,” Heylin relates, “the Litany was sung in the English tongue in S. Paul’s, between the quire and the high altar, the singers kneeling, half on one side, and half on the other.”—Jebb, *Choral Service*, p. 431.

a hindrance to devotion rather than an aid. And it is the requirements of all such as these that we are bound more particularly to take into account. And our rubric as it stands seems wisely framed to allow a discretion to the minister, as to whether the Litany shall be sung or said—a discretion, in availing himself of which he should assuredly use the greatest care, not being guided by his own views or inclinations, but looking to the general tone of feeling and character of those entrusted to his pastoral care in the Lord. It will be noticed (as Dr. Bisce observes¹) that the rubric does appear to give a preference to singing over saying, in the words directing that the Litany “shall be sung or said.” And also it has been remarked that the cadence of the Litany renders it peculiarly capable of being sung.²

One point (it must be added) as to the mode in which the Litany should be offered admits of no doubt. It was ordered by the Injunctions of 1547 and 1559 to be

¹ On the manner in which the clergy and people took part in a Litany, it has been observed: “Hæ porro Litaniæ, seu Preces, quæ *Irenicæ*, sive *Pacificæ*, vel *Diaconicæ* appellabantur a Græcis, antiphonatim, et per alternos choros recitabantur, clero eas dicente, ac populo respondentे. Apud Græcos diaconus (unde illæ preces *Diaconicæ* dictæ) populo præbat ea dicens pro quibus intercedere apud Deum deberet, et populus ad omnia respondebat *Kyrie eleison*. Gregorius tamen scribit Græcos suo ævo simul omnes, tam clerum quam populum, *Kyrie eleison*, hoc est Litaniam, recitâsse.—*Bona, Res. Liturg.*, lib. duo, vol. iii., p. 80. Note in Ed. of Sala, 1753.

² *Rationale of Cathedral Worship*, quoted in Stephens. For the *history* of the use of the Litany, as sung or said, see Jebb, p. 432.

said by priest and quire *kneeling*. If at all times, in making our humble petitions to Almighty God, kneeling is the most fitting posture, according to the common usage of mankind, and, still more, according to the example of our Divine Lord and Master, of whom we are told that He kneeled down and prayed,¹ how specially suitable is this posture when we present ourselves before God to offer our Litany or humble and earnest service of intercessory and personal prayer.²

¹ Οεὶς τὰ γόνατα. S. Luke xxii. 41.

² What fitter posture can there be than kneeling? Excellently, saith S. Chrysostom (Hom. in Ps. iv): Ἰκέτου σχῆμα καὶ γνώμην καὶ φρένημα τὸν εὐχόμενον ἔχειν δεῖ. It is right that he who applies himself to prayer should put on the outward garb and deportment, as well as the inward mind, of a suppliant. (L'Estrange.) “In time of the Litany,” it was ordered, “and all other collects and common supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees and give ear thereunto.”

CHAPTER VI.

THE RELATION OF THE LITANY TO THE OTHER OFFICES.

IT was only natural that the Litany should hold a prominent place in the minds of the Reformers, when they formed the plan of giving to the people the Holy Scriptures and the forms of worship in the English tongue. For the Litany, with the Ten Commandments and the Lord's Prayer, had formed a main element in the Primers which had been put forth in English for some time. A Litany, *e.g.*, will be found at the end of this volume, taken from a manuscript of the English Primer, to which Mr. Maskell (Mon. Rit., vol. ii.) assigns the year 1410 A.D. as the approximate date. And the Litany, in various forms, appears in all the three Primers of the reign of Henry VIII.: in that of Marshall (1535), that of Bishop Hilsey (1539), and that of King Henry (1545). Accordingly, the Litany was the first part of the service brought out as such in an English form.¹ In the first instance, it was put forth as a separate book

¹ June 11, 1544.

by Henry VIII. When the English Prayer Book was brought out first (1549), the Litany was placed at the end of the Communion office in it. But when the Prayer Book was published a second time (1552), the Litany was assigned the position which it holds now. In 1549, when it was placed between the Communion office and the office for Baptism, it was simply styled "The Litany and Suffrages," "without any rubric before or after it."¹

With regard to the place which the Litany is intended to hold in Divine service, it is to be observed that it was designed to form, to some extent, a separate office, as it was first brought out at the Reformation in an English form. But it was viewed more especially as an adjunct to the Communion service. In the first English Prayer Book (1549) a rubric directed that it should be followed by the first part of the Communion office. And the Injunctions of King Edward and Queen Elizabeth, quoted before, appoint that the Litany should be said "before High Mass," or "immediately before the time of the Communion of the Sacrament." In this way the office for daily service of Morning and Evening Prayer, which is one great distinctive feature of our English

¹ Wheatly, p. 162. See Dr. Burton's Liturgies of Edward VI., p. 317. But at the end of the Communion office the first rubric began thus: "Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions, or it shall be otherwise appointed by his Highness."

Prayer Book, was, so far, kept separate from the Communion office, with which the Litany was conjoined. But in 1571, Grindall, Archbishop of York, directed the minister¹ "not to stay or pause between the Morning Prayer, Litany, and Communion, but to continue and say the Morning Prayer, Litany, and Communion (or the service appointed to be said when there was no Communion), together, without any intermission," to the intent that the people might continue together in prayer and hearing the word of God, and not depart out of the church during all the time of the whole Divine service.²

L'Estrange, however, arguing from the fact that the minister appears to have been required to receive the names of those who intended to communicate immediately after the service for Daily Morning and Evening Prayer, concludes that there was a *break* between the Morning Service and the Litany still, "though the assembly did not dissolve."³ Bishop Cosin expressly approved of the practice of maintaining such an interval between the two parts of the service—"A practice," he writes, "which is at this time (1619) duly observed in York and Chichester; but by

¹ It was "probably to remedy negligence" that this injunction was issued.—*Rev. T. W. Perry, in Fourth Ritual Commissioners' Report*, p. 23.

² Cardwell, *Documentary Annals*, lxxvi. 1. 371.

³ See his remarks on the subject, pp. 237—239.

negligence of ministers and carelessness of people, wholly omitted in other places.”¹

It is, of course, a comparatively speaking unimportant point whether, when the Litany and Communion (or at least the ante-Communion) office are used, these are made to follow immediately upon the daily service of Morning Prayer, or whether an interval of greater or less duration be allowed to intervene. This must be regarded as a matter of arrangement, to be settled in such way as may most suit the convenience of the worshippers, and best promote the work of hearty worship in the house of prayer. But there are two points suggested by these questions as to the manner of using the Litany, on which it may be well to say a few words.

For one point, it must be remarked that the Litany was intended to be quite a *separate* office from that of Daily Morning and Evening Prayer. It was, as was said before, brought out as an altogether distinct office in the first instance.² And when the Prayer Book was drawn up, the Litany was assigned a position quite apart from the Daily Service. And this at once gives, so far, a complete answer to those who would impugn

¹ Works, vol. v., p. 84, in Anglo-Catholic Library, where see the Editor’s note.

² Our English Litany was originally intended to be a distinct office, and was put forth as a separate book by Henry VIII.—*Interleaved Prayer Book*.

the construction of our offices, as having in them so much of unnecessary repetition, and, more particularly, as introducing the use of the Lord's Prayer so frequently, as to cause a fear of its being used as a mere form. But the fault here is ours, not that of those by whom our Book of Common Prayer was framed. It is we who have combined for our convenience offices originally distinct. The Lord's Prayer occurs but once in the Litany. It is introduced into the Daily Service and the Communion office only twice: once, in both cases, (according to their original construction,) at the opening of the office, and once at the beginning of the concluding part. That it is offered up five times in one service now is owing to our having combined offices originally distinct. And, similarly, where the same or corresponding petitions or thanksgivings recur in the service—as in the case, *e.g.*, of the prayer for the gift of true repentance—the repetition may be explained in the same way.

And then, for the other point, it is to be noticed that the Litany was viewed as an *accompaniment to the Communion service*, and a preparation for it, according to the original construction of our Book of Common Prayer. Though it was put forth as a distinct office at first, yet so soon as the Prayer Book was framed as a whole, the Litany was introduced into it as a service which should be used immediately before the

Communion office.¹ The Injunctions of Edward VI. (1547), and Elizabeth (1559), quoted before, required it to be said immediately before "High Mass," or "the Communion of the Sacrament," as it was expressed in the Injunction of Elizabeth. And this view of the Litany, taken by our early Reformers, it is well to bear in mind. The Litany may, indeed, very fitly form a separate office in itself. But it is specially suitable as a preparation for the Communion office. For it is addressed almost entirely to Christ our Lord, the Second Person in the Blessed Trinity, whereas in other portions of our service it is God the Father whom we usually invoke. And in this way it leads us up to Him to whom we are to draw near in the Lord's Supper, commemorating His precious Death for the atonement of our sins. And, further, the Litany brings before our thoughts in a peculiar degree the various members of the Church of Christ, as we pour forth to God in it our supplication for His aid to be granted to all those who are in positions of responsibility, and danger, and trial, and distress, in the militant condition of the Church on earth. And in this way we are in a peculiar manner united spiritually with our brethren, present or absent. And thus we are prepared to engage

¹ A bell was rung during the second service, or Litany, to apprise the people that the Communion service (or the sermon, as L'Estrange conceives, p. 238,) was about to begin.—*Stephens*, i. 554.

in that high act of worship, wherein we spiritually partake in common of Christ, and receive together the outflow from Him of those blessings which He has won for mankind, thus preserving our living membership in the Body of Christ, and maintaining our part in the Communion of the Saints.

But, though there is thus a special fitness in the use of the Litany as a preparation for the Holy Communion, as well as a certain historical precedent for it, this does not at all preclude the use of it also either as a separate office, or in combination with other parts of the Book of Common Prayer.

Such other uses of it are recognised by the rubric prefixed to it: “Here followeth the Litany, or general supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary;” where the concluding words are the warrant for the employment of it on such occasions as that of a Confirmation, when the Bishop thinks fit to appoint that it shall be used. In earlier times a Litany was used in this way as a part of the Baptismal office.¹

¹ In an ancient MS., cited by Martene, describing the rites of Baptism, it is said: “Procedit Pontifex de ecclesiâ, cum omni ordine sacerdotum, *letania canentes*, hoc est, *Kyrie eleison*, usque dum perveniant ad fontes.” (Martene de Antiq., Ecc. Rit., lib. i. c. 1, art. 18, p. 175, cited in Palmer, i. 267.) An Ambrosian Baptismal Litany has *Kyrie* thrice, *Domine misere* thrice, and *Christe libera nos* thrice, with the response “*Salvator, libera*

There is also much to be said in favour of using the Litany as a separate office. This was the original idea of a Litany in ancient times, when the celebration of the Holy Communion was regarded as a part of the whole service of the Litany, rather than the Litany as a part of the Communion office. And our Litany, viewed as a service of supplication, has a certain completeness in itself, which is somewhat interfered with when it is introduced into the midst of other offices, as is so commonly done, especially in the Morning Service of our Church. To feel the full force of our Litany, and enter heartily into the spirit which it breathes throughout of entire reliance on Christ our Saviour, as the ever-present, ever-loving guardian of His Church on earth, we should use the Litany, I think, as a separate office, at least at certain times. And there is much force in the words of Bishop Forbes, who observes that “in the service we lose much of its beauty and effect, when we regard it as the appendage and termination of the Morning Service on certain days, and not, (as was originally intended,) as a special office by itself.”¹ It clearly was so used on some occasions. For at Archbishop Parker’s

nos.” (Annotated Book of Common Prayer.) “Litaniæ ita celebrantur post Baptismum.” (Amalarius De Eccl. Off. Pref.) “Aguntur Litaniæ et ante baptismum, et post baptismum, Litaniæ Græcæ, Latinæ deprecationes.” —Cap. xxviii.

¹ On the Litany, p. 7.

visitation in 1570, Matins were to be done in the choir at eight o'clock; and then there is a direction for the Litany to be sung at a later hour, when all should have been placed in the choir.¹

But, while we view in these various ways the Litany *considered in itself*, it is clear that our Prayer Book, by its rubric, views it now mainly as a conclusion, on the more solemn days of service, to the Morning Prayer. We need not lay any stress on the expression "here" in the words "here followeth the Litany," though it naturally implies the place which the Litany is intended to hold, especially when taken in conjunction with the fact that the Litany is moved from the place which it at first occupied, and introduced immediately after the services for Daily Morning and Evening Prayer.² But it will be noticed that nothing is said in the rubric of any connection between it and the service for the Holy Communion; while it is expressly directed that it is to be "sung or said after Morning Prayer," where the expression "*after*" suggests a connection between the two services, though it cannot be said to enforce immediate sequence.

¹ Life of Parker, Bk. ii., ch. ii. The various arguments for using the Litany as a separate office are stated in Jebb, "Choral Service," pp. 433-4.

² Exception may be taken, I think, to the remark of Dr. Stephens, that "*Here* is not to denote the order of sequence. Since otherwise the Litany ought immediately to follow the Athanasian Creed.") i. 528 See his note from Mr. Jebb, "Choral Service.")

In this position of connection with the daily service the Litany was placed by some churches in ancient times; for a form like our Litany is found at the close of the office of Matins in the Church of Constantinople.¹ And we, in following the later mind of our own beloved Church, should view it as a more full and complete outpouring of requests which have been more slightly touched on in the Daily Service; and thus as a solemn conclusion, to be used on the chief days of service, of the morning office for daily prayer.

Now that the suggestion of the Ritual Commissioners has been carried out, a change in this respect is introduced as to the view taken of the Litany by our Church. Under the head of 'New and Amended Rubrics,' in their fourth Report, p. 10, was given this suggested direction: "The Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper, or Holy Communion, may be used together or as separate services, at the discretion of the minister." And with reference to it the Commissioners remark: "For some years there has been a growing complaint by the laity of the length of the Morning Service on Sundays, owing to the combination of these offices. . . . In many churches the clergy have remedied this by disconnecting them in the

¹ Stephens, i. 536.

morning, or by using the Litany in the afternoon. . . . Other clergy, however, although desirous of dividing this customary Morning Service, yet think they cannot lawfully do so. Hence it is very desirable to remove the supposed hindrance, by giving, as is done in this new rubric, the authority which is presumed to be requisite.”¹

It should be observed that, in the Scotch Offices, (formed by the Scottish bishops, and submitted by the king’s command to the review of Laud and others,) the rubric runs: “Here followeth the Litany, to be used after the third collect at Morning Prayer, called the collect for grace, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary, and without any omission of any part of the other Daily Service of the Church on those days.”

And, in a similar way, following, as it is thought,² the rule thus laid down in the Scotch Prayer Book, our Church, though she does not *direct* that the Litany shall follow the third collect at Morning Prayer, yet *implies* this by the rubric after the third collect, which directs, “Then these five prayers following are to be used here, except when the Litany is read,” words which clearly imply that the Litany would be united

¹ Fourth Commissioners’ Report, p. xxxiii. This is carried out in the ‘Act of Uniformity Amendment Act’ (1872), sec. v.

² Wheatly, p. 163.

to the Daily Morning Service, and, when so united to it, would be introduced here.

Thus the Litany is viewed as an adjunct to the Communion office, according to the earlier mind of the Reformed English Church. According to its later view, it is regarded mainly as the conclusion and complement of the Daily Service of Morning Prayer. To obtain at least authoritative permission to use it as a separate office, was the successful effort of those who have last taken the subject of reform in our services in hand.

But, as the practical point, in whatever way, and at whatever times, we use it, we should keep its main characteristics in view. Whether we employ it as a separate service, especially in solemn seasons, such as that of Lent; or close with it our service of Daily Prayer; or employ it as a most fitting introduction to the Communion service—in all cases alike we should feel that it is the one of our offices which most distinctly reminds us, on the one hand, of our own great needs, both temporal and spiritual, in all the various conditions and relations of life, and of our entire dependence from hour to hour upon the providence of God; while it also recalls to our thoughts, on the other hand, that loving, watchful care wherewith the Saviour, as the Good Shepherd, from His throne in heaven, is ever ready to defend and aid in her difficulties His Church on earth.

And when we think over the blessings enjoyed by us in our highly favoured land; when we reflect to how great an extent evil in its various forms is averted from us; how great an immunity, comparatively, we enjoy from the disasters of tempest, and plague, and famine, and privy conspiracy, and open rebellion, and war; how much care and provision there is for the widow and the orphan, the sick and the distressed; how the miseries arising from reckless misgovernment and injustice are almost unknown amongst us, and how a light streams forth over our land from a sovereign's exemplary reign; or when we consider, with a more personal reference, the evils arising from without us or from our own evil hearts within, from which we are gradually being delivered more and more—a foretaste of our great final deliverance in Christ from all evil in the future world—as we think of this, we may feel with grateful and adoring hearts that our fervent Litany service, offered up continually week by week to our Saviour, from the heart of the English Church here in England, and in our various dependencies throughout the world, has assuredly not been poured forth to God in heaven in vain.

CHAPTER VII.

THE PLAN OF THE LITANY, AND THE ELEMENTS OF WHICH IT IS COMPOSED.

IT will be found no slight help towards understanding and appreciating the Litany of our English Church, to understand the plan according to which it is arranged. And the more fully the service is understood, the more easy will it be found to be to enter into it heartily, and offer it up fervently, if only the spirit is attuned to the thoughts which it is intended to convey. One great advantage which fixed forms of prayer possess is this, that they admit of being studied with care ; and that, when so studied and known, they can be poured forth to God with all the real settled fervour of the heart. The intellectual faculties of the spirit are then not called into play at the time of prayer—at least, not to the extent to which they are required when something is being presented to them which is new. They have only to recall, as they readily may, that which is already examined and understood. And the spirit, accordingly, is left, so

far, free to give up itself with undivided energy to the work of pouring forth its address of confession, or supplication, or thanksgiving, or praise, with all the fervour of the heart, to God. This is, perhaps, little realized in offering up the accustomed prayers. But most persons will have become aware of it, if they have reflected at all on the facility and earnestness with which they can engage in the familiar service of the Church, as contrasted with the difficulty of entering into those new forms which are occasionally, under some pressing emergency, introduced for the time; and this, notwithstanding the power which novelty unquestionably has of stirring the emotions, and awaking zeal.

It conduces very much towards such an intelligent use of any office of united prayer, if there be in it a systematic plan according to which it is arranged, and if this plan is generally understood. Such a methodical arrangement is very clearly traceable in our admirable service for Daily Morning and Evening Prayer, as I have endeavoured to show in another volume.¹ And though, in the case of the Litany, the plan is naturally an entirely different one; yet there is none the less an equally definite plan in it too. And the more the Litany is studied, in itself, and in

¹ English Churchman's Companion to the Daily Service of Morning and Evening Prayer.

comparison with those other forms which had been previously in use in the Church, the more will the excellence of the plan pervading it appear. It will be enough to give here only the general features of the system according to which it is arranged.

It will be found, if it is examined, to consist of two main parts—one, that from the beginning to the conclusion of the prayer for true repentance, with the sentences following; the other, from this point to the close of the whole. In the former portion, *first*, there are the invocations, or opening addresses to God, corresponding to those with which the collects usually begin, as a preparation for the particular petition which they are to convey. Only here God is not, as is commonly the case in the collects, invoked with some attribute “congruous” to the special request to be made. And though the Litany is mainly to be addressed to God the Son, the Second Person in the Blessed Trinity, as the Head of His Church, which He has redeemed, for which He continually intercedes at the right hand of God, and over all the members of which He watches constantly with tenderest care, yet all the Three Persons of the Holy Trinity are called upon—first, in that which we speak of as their separate Personality, and then as they are revealed to us in the mysterious Triune Being of the Godhead, Three Persons, yet One God. And we are directed

thus to make all the Three Persons the objects of our invocation, first separately, and then as they are One in their hypostatical union, in order to remind us that all Three Persons of the Holy Trinity unite in each act for man, so that “all the Godhead joins to make us whole.”¹ As it is with the creation² and the sanctification of mankind,³ so it is also with respect to prayer. When we look to One Person of the Holy Trinity, we do in truth look to All. In Christ we have access *by* one Spirit *to* the Father.⁴ If we address our Lord, the Second Person, more especially, yet our prayers ascend in Him to the Father; and the Holy Spirit breathes up in us the breath of prayer. If Christ the Saviour pours down on us His blessing in answer to our prayers, it is as One with the Father,⁵ and through the Holy Spirit, by whom God “worketh all in all.”⁶ Thus the first part of the Litany consists of the invocation of God.

It was about the eighth century, it is thought, that the custom of introducing the Invocation of Saints as well took root. There is “a long series of In-

¹ “What the Father does, that the Son does, and that the Holy Ghost does. Where the Father is, there the Son is, and there the Holy Ghost is.” —*Bp. Harold Browne, on the Articles*, i. 64.

² Heb. i. 2; S. John i. 3; Job xxvi. 13.

³ Jude 1; Heb. ii. 11; Rom. xv. 16.

⁴ Eph. ii. 18. E.V. ‘*In* one Spirit’ in the Greek.

⁵ S. John x. 30.

⁶ 1 Cor. xii. 4—12.

vocations" of Saints in the Anglo-Saxon Litany which Mr. Procter gives.¹ And, similarly, there is an invocation of saints in the old Litany which Mabillon transcribes, and to which he assigns a very ancient date.² A Litany of the ninth century, given in Muratori (i. 74), "as accommodated to the use of the Church of Paris," has one hundred and two such invocations. And as the custom grew, a larger or smaller number were invoked, according to the length of the procession; "quantum sufficit iter" (Sarum process); "Secundum exigentiam itineris" (York).³ In the very ancient "Ordo Romanus" (novum Regem constituendi) the rule is given for the Litany to be sung *briefly*, "Cæteris in choro litaniam breviter psallentibus;" where Mr. Maskell explains the "briefly" to mean that in the Coronation service "only *twelve* Apostles, and as many Martyrs, Confessors, and Virgins, should be invocated."⁴

¹ Page 251. From internal evidence Mr. Procter concludes that the Litany belongs to the period between 800—900 A.D.

² Mabillon, *Vet. Anal.*, p. 168. Mabillon regarded the Litany as Anglo-Saxon. But Lingard concludes that it belonged to one of the Welsh or Armorican Churches. (*Anglo-Saxon Church*, ii. 386-7.) Mabillon considers its antiquity proved both by the character of the manuscript, and by the saints who are mentioned in it, "c quibus nullus est medio sæculo septimo inferior," p. 169. And he describes it as "ab annis prope nongentis exarati," writing in 1723.

³ Canon Bright in *Introd. to Litany in Annotated Book of Common Prayer*.

⁴ *Monum. Rit.*, vol. iii., p. 12.

Then, as the *second* part of the Litany, there follow the *deprecations*, or petitions against evil, that it may be averted, if it has not yet fallen upon us, or removed (if God so will) if it has already come. And rightly and naturally do these petitions against evil precede our supplications for positive good. So long as those causes are present which produce sickness, disquiet, or shame, it is vain to make our requests for honour, or peace, or health. And so, too, it is in spiritual things. The spirit must first be purged from evil. The house must be made empty, swept, and garnished, as the first point,—although the work to be perfected must not stop here. Positive good must take the place of the evil which existed before. The new spirit must take up its abode within—the spirit of holiness and kindness and devotion, the spirit of faith and love and holy fear of grieving God by any form of admitted sin. The altar of Baal must indeed be cast down; but the altar to the true God of Israel must be reared in its place.

Then, as a *third* feature in the Litany, are introduced the *obsecrations*, as they are commonly called, from the Latin word *obsecro*, I beseech. They consist mainly of commemorations of the chief elements in the great work of the Saviour for the redemption of mankind, from the beginning, in His birth in the flesh, and assumption of our human nature, with all its sorrows and

trials,¹ to His mission of the Holy Spirit in His stead, as the last and precious gift to the Church of her ascended Lord. And these we are directed to mention one by one, not only in order to bring before our minds more vividly that infinite love of the Saviour, on which we ground our appeal to Him for help, by viewing the manifestation of it in some of its chief details, but also because the several parts of Christ's great redemptive work have their special relation to corresponding elements in our own life. These obsecrations were extended to a great length in some of the earlier Litanies. And the wisdom of our Reformers was shown here, as elsewhere, in curtailing all which was in excess before. They are followed by the mention of those times at which, or circumstances under which, our human need is greatest, and for aid in which therefore the Divine help of the Saviour is more peculiarly implored.

The next, that is, the *fourth*, portion of the Litany consists of petitions for the gift of *positive* blessing, as the second part, preceding the obsecrations, was *negative* rather, and consisted of supplications for deliverance from evil, not for the bestowal of that

¹ It call upon the Son of God as one who has actually entered into the depths of human sorrow ; who has borne the agony and bloody sweat of the cross and passion ; who has been dead and buried, and has known the darkness of the unseen world.—Maurice on the *Prayer Book*, “The Litany.”

which is good. And a large part of the petitions will be found to be *intercessory*. They are offered up to God on behalf of others, rather than for the worshippers themselves. All who are in positions of special responsibility, the monarch on the throne, the royal family, and all the nobility, the chief spiritual rulers and the ministers of the Church, those who are set to guide the counsels of the sovereign, and the magistrates¹—*i.e.*, all those who hold posts of subordinate authority under the sovereign, either as exercising executive functions, or as judges in their all-important position as maintainers of strict justice in the realm—all, in regular gradation, are remembered before the throne of grace. Then, too, all who are in conditions of danger and distress, those who are sick, those who are travelling by land or sea, those who are desolate and afflicted, all have their needs and sorrows and difficulties presented before God. Thus, if any such are present, they have the comfort of feeling that they

¹ The “*magistrates*” are those who are subordinate to the king. The word is not to be used of chief governors, ‘contra Latinæ vocis usum, nam Romanis Magistratus minorum semper potestatum nomen est.’ (Bp. Cosin, Second Series of Notes, p. 240.) In the bidding prayer there is a separate mention of the judges, “and for all the nobility, judges, and magistrates of the realm.” In the Litany, the “*magistrates*” include all who execute justice, and maintain uprightness and truth. The broad contrast between the king and the magistrates, as those acting by his authority, and subordinate to him, is drawn in S. Peter i. 2, 13: Εἴτε Βασιλεῖ, ὡς ὑπερέχοντι, εἴτε Ἡγεμόσῳ, ὡς δι’ αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.

have the sympathy and the prayers of the other members of Christ's Church, which is one great blessing of united prayer. And if prevented from being present with the congregation themselves, they may still feel assured, as they think of our service, that prayers are continually going up for them before God. But withal, the Litany extends its horizon, and includes all the Church and all mankind within its range, beseeching God to rule over His Church with His wisdom and love, and maintain the blessing of peace in the world, and grant plenty to His people; and, above all, to bestow on them those highest spiritual gifts, forgiveness of sins, and the grace of true repentance, and power to live a new, higher life henceforth to Him, through the indwelling presence of the Holy Spirit in their hearts. How admirable is our Litany, thus considered, seen to be! How comprehensive at once, and yet full of specific application to the needs of particular classes of men! How well it merits the encomium which Bishop Sparrow in his *Rationale* has pronounced upon it, as an "excellent enumeration of all the Christian's either private or common wants."¹

¹ "Concerning the Litany of our Church, we may boldly say, and easily maintain it, that there is not extant anywhere (1) a more particular excellent enumeration of all the Christian's either private or common wants; nor (2) a more innocent, blameless form, against which there lies no just exception; nor (3) a more artificial composure for the raising of our devotion, and keeping it up throughout, than this part of our Liturgy."—*Rationale*.

At this point the Litany passes, by a gradual transition, to the second part. There is an earnest cry of appeal repeated many times, and in different forms, to Christ the Saviour, the Lamb of God who taketh away the sins of the world, beseeching Him to hear our prayers and have mercy upon us. And this is followed by the threefold address to God, which is commonly called the Lesser Litany, preceding (as it so often does) the Lord's Prayer.

"This part again," Mr. Jebb observes, "has four subdivisions, of a character essentially different from any in the former. Each of the subdivisions has a versicle interposed, namely, 'O Lord, deal not,' etc., with its response; the Gloria Patri; and, 'O Lord, let Thy mercy,' etc., with its response. These versicles and responses are distinguished from the other suffrages by having the words 'priest' and 'answer' prefixed (except the Gloria Patri, which wants the word 'priest,' but has 'answer'), and by being each a verse from the Psalms, or that hymn which always accompanies psalmody, hemistichally recited.

"The first subdivision consists of the Lord's Prayer.

"The second consists of two prayers like collects (the latter being a verse from the 44th Psalm), each of which, instead of Amen, has a response, a sort of antiphon, taken also from the 44th Psalm.¹

¹ "From the occurrence of the Gloria Patri here," he observes, "I

“The third subdivision consists of suffrages and responses, different from the versicles. They each form a complete sentence ; the part of the priest and people not being necessarily continuous. They are not taken from the Psalms, and are special addresses to our Saviour. They are printed in a different manner from the versicles, the people’s part being distinguished from the priest’s solely by a variety of type. This subdivision, which is again peculiar to the Litany, is taken from the part of the Salisbury Litany used on the Rogation days in time of war, where they were not said alternately, but repeated each at length by both the ministers and choir, like the invocations.

“The last subdivision comprehends the collects and prayers, analogous to the conclusion of the larger Western Litanies.

“The versicles of the Litany thus accurately discriminate the several characteristic changes ; and their function in this respect is analogous to their frequent use in the Breviary, and to that of the ecphonesis in

cannot but think that these prayers and responses, or antiphons, peculiar in their structure to this part of the Litany, are vestiges of the psalmody which anciently accompanied the Litanies, as in the Roman greater Litany, where the 69th Psalm is used. This is confirmed by the use of the earlier Prayer Books, where the Gloria Patri was repeated as in the Psalms —not as now, by verse and response” (p. 426). He refers, however, to Bishop Sparrow’s view, that the Gloria Patri is used with a different purpose here, and as a prayer, not as an element of praise.

the Oriental forms, being generally an announcement of a change in the form of prayer.”¹

It is in view of the admirable completeness and comprehensiveness of our Litany that Bishop Forbes writes:² “In this wail of a world’s transgression and a world’s necessities, wafted up to the throne of God, we see how no motive of being heard is neglected, no desire concealed, no claim (if any claim poor sinners can have) left unstated. First the adorable Trinity is invoked, personally and essentially; then, turning to Jesus, we implore Him not to remember our own sins, nor the huge accumulated mass of the sins of our forefathers. After that we specify the peculiar evils from which we desire to be freed, and appeal by the virtue and power of His meritorious actions on our behalf. When this is done, we commence our petitions for the Church, and for its chief members; for those who, by reason of sorrow or suffering, spiritual or temporal necessities, require our intercession; for all in authority, for the spirituality and realm, for our enemies, for all men, for the supply of their bodily wants, and for the grace of a true contrition.

“Then the prayer becomes more earnest and intense. Christ is appealed to, not only as the ‘good Lord,’ but as the Lamb of God, that taketh away the sins of the

¹ Choral Service, pp. 425—427.

² “Commentary on Litany,” p. 3.

world ; as the great Victim, as the Propitiation, as the eternal Sacrifice, as the Eucharistic Christ, in whom and by whom alone we can be accepted. His peace, His mercy, are what we implore with instance : first, His peace, for there can be no pardon without peace ; and then His mercy, not for any merits of our own, but for His dear sake.

“ Then follows the ‘ Kyrie Eleison,’ and the worship is now again directed to the eternal Father ; first in the Lord’s Prayer, then in a deprecation of our being treated for our deserts, and in a humble orison that we may be delivered from such consequences of our past sins, as persecutions, or the evils caused by the craft and subtilty of the devil, may occasion us.

“ And now, after alluding to His mercies ‘ in the old time,’ for the first time in the Litany we venture upon praise. The ‘ Gloria ’ is said, but on the bended knees, in the attitude of humiliation and prayer ; as if the sense of sin, while it did not check the utterance, infused an element of abasement into the very act of praise. Then more suffrages to Christ, almost agonised in their expression, concluding with a prayer to the Father, which must have gone to the heart of all Christians at some time in their spiritual career, that the evils we have righteously deserved may be turned from us, and that in all troubles we may put our whole confidence in God’s mercy.

“The intensity of the Litany concludes with this. The sweet prayer of S. Chrysostom calms and assures the tremblers; and the apostolic benediction speaks of love, and grace, and fellowship of the poor sinner with the very and most high God.”

CHAPTER VIII.

THE SOURCES FROM WHICH THE LITANY GENERALLY IS DERIVED.

IT is difficult—in fact, impossible—to trace the origin of the Litany from the first. As it is with most of the other Formularies of our Church, so it is with the Litany too. The roots of the tree lie hidden in the earth, and all we can do is to trace the steps of its after-growth. The foundations of the building are more or less concealed from our view ; though we can mark how the building was gradually reared, how its parts were re-modelled, how its plan was changed, with the course of after-time.

The first person of whom we know historically, or at least traditionally, as having brought the Litany into a definite form, is Mamertus, Bishop of Vienne in Gaul, who has been referred to in an earlier chapter. He is said to have reviewed existing forms, and disposed them into a form suitable for Vienne in her distress ; and so to have done something towards the formation of a Litany for general use.

“Next to him,” L’Estrange writes, “comes Gregory

the Great, the supposed author of the ‘Greater Litany,’ as he probably was. For Gregory, observing in the several offices of divers Latin Churches many things which gave cause of dislike, some being vain, some unapt, some scarcely making sense, he presently applied himself to consider of and compare them all together, and so complete a Liturgy of the most choice pieces extracted from them, which he performing left as a legacy to his successors that which was at the first owned as the proper service of the Romish Church. Part of this Liturgy was the Great Litany, which contained the very quintessence of all former models, with additions of his own, some for the better, and some for the worse; and these rather the blemishes of the time than of himself.”¹

The “blemishes,” to which L’Estrange alludes here, consisted especially of invocations of saints, respecting which he writes: “He then” (Gregory the Great), “imbibing this fallacious opinion” (of the invocation of saints), “acted agreeably to its principles, and, after the address to the Sacred Trinity, inserted in the Litany an application, first to the Virgin Mary, next to the Archangels and Angels, then to the Apostles, Martyrs, Confessors, and Virgins, bestowing upon every one an ‘ora pro nobis.’”²

¹ *Alliance*, pp. 144—147.

² So Bishop Cosin writes: “From their days they have been brought

We can trace to some slight extent what may have been some of the general elements in the earlier and more irregular Litanies which may have been used in constructing a Litany for more general use.

In a Litany generally, as will have been seen from the preceding chapter, there would be three main points. *First*, there would be the Addresses to God, whether in the form of direct invocations and obsecrations ; or in that of the response continually introduced, “ Good Lord, deliver us,” “ We beseech Thee to hear us, good Lord ;” or in that of the “ Lord have mercy upon us,” commonly thrice repeated, and used more especially as the general preliminary to the Lord’s Prayer.

Now all this would be but a development in a more or less full measure of that which formed the chief element in the Litany at the earliest times, viz., the “ Kyrie Eleison ” many times repeated. Gregory of Tours, in a passage referred to before,¹ when giving an account of a Litany or Rogation, describes those who took part in it as proceeding through the streets of the city in two bands, crying aloud, “ Lord, have mercy upon us.”

down to ours ; and in the meantime have got some rust, the addition and invocation of the saints’ names (which some have thereto annexed) being, by Walafride Strabo’s own confession, but a novelty, and therefore not inserted in our Litanies.” (Vol. ii. p. 232.) Similarly, Hooker speaks of the “ *very dross which superstition added*,—I mean, the custom of invoking saints in procession.”—*Eccles. Pol.*, v. xli. 2.

¹ Hist. x. 1. Veniebant utrique chori psallentium ad ecclesiam, clamantes per plateas urbis “ Kyrie eleison.”

Indeed, so important and usual a feature was this in the early Litanies, that it almost usurped sometimes the name of Litany to itself.¹

It was only natural, accordingly, that this should form a leading feature in the Litany of the Church. An ancient manuscript Ritual of the Roman Church ordered *Kyrie Eleison*, *Christe Eleison*, and *Kyrie Eleison*, to be each repeated one hundred times in a processional Litany.² Sometimes it was joined to a metrical form, and one curious instance of such a metrical form will be found in the note.³ And the form of it varied sometimes on different days. Thus Bona gives (iii. 77) a variety of forms of the *Kyrie Eleison* for Sundays, Festivals, Feasts of the Virgin, etc. Sometimes the expression used was “*Kyrie eleison*,” three times repeated, with a reference

¹ *Hæc (vox Kyrie eleison vel Miserere mei Domine) a Græcis propriè vocabatur λιτάνεια παρὰ τῷ λιτανεύειν.*—Zaccaria, “Bibliotheca Ritualis,” ii. 58.

² Mabillon, quoted in Procter, p. 248.

³ *De Kyrie Eleison.*

Kyrie eleison. Omnipotens genitor, lumenque et lucis origo;

Kyrie eleison. De nihilo jussu verbi qui cuncta creâsti,

Kyrie eleison. Humano generi, peccati pondere presso,

Christe eleison. Ad coenum terræ missus genitoris ab arce,

Christe eleison. Indueras carnem, castâ de Virgine natu,

Christe eleison. Tu mundi culpam mundâsti sanguine fuso.

Kyrie eleison. Aequalis Patri seu Nato Spiritus almus.

Kyrie eleison. Trinus personis Deus in Deitate sed unus.

Kyrie eleison, etc.

Given as a Litany to be used at Easter, in Muratori De reb. Lit. Diss. p. 922.

to the Three Persons in the Holy Trinity.¹ At other times “Christe eleison” was used three times, though with the same reference still.² In the Greek Church the whole congregation joined with the minister in repeating the words. In the Latin branch they were pronounced by the Priests and Deacons alone.³ But, in one shape or another, this element of the early Litany was adopted in all the regular Litanies of the Church. It formed directly the “Lesser Litany,” as it is often called, which commonly precedes the Lord’s Prayer. And it was developed gradually into the addresses to our Lord in the Litany, and into the responses which follow the separate prayers.

A *second* element in the early Processional Litanies was the hymn and anthem, which supplied another feature in the more settled Litanies of the Church. Psalms and hymns, indeed, seem to have formed a principal part in the service of the Early Church generally (as has been noticed in another place)⁴, as they had done in the public worship of the still

¹ *Kyrie eleison ter ideo dieitur, quia Trinitas adoratur.*—*Gemma Animæ*, cap. 92.

² *Christe cleison ideo ter cantatur, quia Christus in Patre et Spiritu Sancto adoratur.*—*Ibid.*

³ Porro *Kyrie eleison* aliter apud Graecos, aliter apud Latinos eanebatnr. Apud illos incipiebat dicere Diaconus *Kyrie eleison*, et sequebatur totus populus. Apud hos, soli sacerdotes et Diaconi pronunciabant. Alia differentia quod apud Latinos adjectum sit *Christe eleison*.—*Zaccaria*, Bib. Rit. ii. 59.

⁴ “English Churchman’s Companion,” pp. 8, 9.

earlier Jewish Church. And accordingly the singing of anthems held a prominent place in the service of the Litany. It was thus, as Bede relates (in a passage quoted in an earlier chapter), that Augustine and his company of missionaries entered Canterbury singing as a Litany one of the anthems appointed thus for use by Gregory the Great.¹ And in the Antiphonary of Gregory, forty-seven anthems are given for use in what was called the "Greater Litany."² Sometimes psalmody was introduced towards the end. And thus St. Basil, in a discourse delivered during a season of dry weather and famine, speaks of the public service of a Litany as terminating with psalmody.³ And according to the ancient rites of the English Church, in the Salisbury use, the Litany was joined with the gradual Psalms.⁴ Gradually this feature of the Litany was in great measure dropped; and this may probably have taken place, as the Litany came to be regarded more as simply a service of penitential supplication, rather than one of thanksgiving for past mercies, and adoration of God. In our own Litany

¹ Procter, p. 248. *Fertur autem quia adpropinquantes civitati, more suo, cum cruce sanctâ et imagine Magni Regis Domini nostri Jesu Christi, hanc Ietaniam consonâ voce modularentur. Deprecanur te, Domine, in omni misericordiâ Tuâ, ut auferatur furor Tuus et ira Tua a civitate istâ, et de domo sanctâ Tuâ, quoniam peccavimus. Alleluia.*—Bede, Hist. Eccl. i. 25.

² Procter, p. 248.

³ Palmer, Origg., Litt. i. 273.

⁴ Ibid. i. 287.

this element may perhaps be considered to be retained in the Gloria, introduced into the latter part; though Bishop Sparrow regards this rather as a prayer that by such deliverances as are besought in the foregoing supplications all glory may redound to God, the people only answering "Amen," as to a further petition, and continuing kneeling, as joining in a petition "most fitting to be tendered in that posture."¹ The General Thanksgiving, added to the Prayer Book at a later time, and commonly used with the Litany, may also be regarded (as was noticed before) as embodying in some degree the old element of thanksgiving and praise.

The *third* and last feature in the Litany to be considered is that which constitutes the main part of it now, namely, Petition, whether in the form of intercession for others, deprecation of evil, or supplication for good. This feature, too, can be traced up in some measure to ancient forms. And it is to Eastern Liturgies that this element seems more especially due. So that it has been said with much truth, that "the texture of the Litany confirms by internal evidence the historical testimony of its oriental origin."² For in very many of the

¹ *Rationale*, p. 77.

² Rev. J. Jebb, "Choral Service," p. 420. The peculiar form of the prayers, too, is considered by Mr. Palmer to be derived from the custom of the Eastern Church. "The form in which the prayers of the Litany are conveyed, according to which the minister presents or repeats the begin-

Eastern offices which have come down to our time there are found specimens of a form called sometimes "Ectene," sometimes "Synapte;" this latter word corresponding strictly to the word "collect" etymologically, though now the word collect is used by us to designate a wholly different kind of prayer. The Ectene, or Synapte, consisted rather of a collection of petitions joined in one continuous prayer, the words, "Let us pray," or others to the same effect, being frequently introduced. It thus resembled more strictly the Prayer for the Church Militant of our Communion office, or that which is used in some Churches under the name of the "bidding" Prayer. Some examples of it will be found in another chapter. Most of them are taken from the "Primitive Liturgies" of Dr. Neale. One is drawn from the Apostolical Constitutions. And more will be found in the collection of Renaudot. And it can hardly be doubted that those who were engaged in the work of framing a Litany for general use availed themselves in greater or less measure of these already existing, though somewhat different, forms. A study of them will show how the element of the Litany we are now considering may be

ning of each prayer, which the people conclude or respond to, is plainly derived from oriental models. From the earliest period such forms appear to have prevailed in the East, and we find them not merely in the Litanies, but in the Liturgies, and all the other offices of the Oriental Churches. In the Western Churches such forms do not seem to have prevailed till a much later period." (i. 281.)

traced up to them, and also how the Litany gradually assumed its own distinctive form. And thus it will be seen how truly here, as elsewhere, what was really valuable in the stores of ancient liturgical worship is retained and reproduced in the services of our own branch of the Christian Church. The Litany is indeed the work of wise stewards, bringing out of their treasures things new and old for God's glory in the worship of His Church on earth.

CHAPTER IX.

SOURCES FROM WHICH OUR LITANY IS DERIVED. CONSIDERED IN DETAIL.

PART I.

The Invocations.

O God the Father, of Heaven, have mercy upon us, miserable sinners.

O God the Father, etc.

This opening is an expansion of the “lesser Litany,” Lord, have mercy upon us, etc., with which, in one form or another, the Litany generally began. This expansion will be found in the Early English Litanies of 850 and 1410, as well as in that of Hermann, given in a following chapter ; though in these it is not quite in the same form.

The “of Heaven” is from 2 Chron vi. 21, and St. Luke xi. 13. “Miserable sinners” was added in 1544.

O God the Son, Redeemer, etc.,

O God the Son, etc.

The Litany of Ordo Romanus, and the Utrecht Litany, have “Salvator mundi, adjuva nos.”¹ So the old English Litanies.

¹ There is no attempt to give a *complete* illustration or history of the several clauses here. Only some leading points are noted. For fuller illustrations

O God the Holy Ghost, proceeding, etc.

O God the Holy Ghost, etc.

“The proceeding from,” etc., was added in 1544. The Utrecht has “Spiritus Sancte, *benigne Deus.*”¹

O holy, blessed, and glorious Trinity, etc.

O holy, blessed, etc.

This address was thus amplified in 1544, partly from the Old Sarum Antiphon, after the Athanasian Creed for Trinity week: O beata et gloriosa Trinitas, Pater et Filius, et Spiritus Sanctus.² It is not in the Anglo-Saxon English Litany of 850 at all. In the Litany of 1410 it is, “The hooli Trinite, OO God.”

The Deprecations.

Remember not, Lord, our offences, nor, etc.

Spare us, good Lord.

Before 1544 these first words formed part of the Antiphon, which was added to the Penitential Psalms as prefixed to the Litany. But there was also, in the Litanies generally, just before the special Deprecations, and after the Invocation of Saints, “Propitius esto, Parce nobis Domine.” The word “good” was inserted in 1544.³

From all evil and mischief, etc.,

Good Lord, deliver us.

the reader is referred to the Liturgical forms and Litanies given further on. For a complete history of the development of the several clauses a full collection of Litanies is required. The relation of them to Holy Scripture is reserved for a Commentary on the Litany which the author hopes to complete before long.

¹ Annotated Book of Common Prayer.

² Annotated Book of Common Prayer.

³ Annotated Book of Common Prayer. Quignonez added a second clause, “Propitius esto : exaudi nos Domine.” So there were two clauses in Hermann’s Litany (see chap. xi.). The anthem is given in the Latin in Procter, p. 254.

These Deprecations are formed very much by a combination in each clause of several separate petitions of the earlier Litanies (see chap. xi.).

From all blindness of heart, etc.,

Good Lord, deliver us.

From fornication, etc.,

Good Lord, deliver us.

From lightning and tempest, etc.,

Good Lord, deliver us.

A fulgure et tempestate.—*Sarum, Bro.*

Ἄπὸ λιμοῦ, λοιμοῦ, κ.τ.λ.—*St. Basil.*

“Sword, famine, and pestilence.”—*Liturgy of Malabar.*

From all sedition, etc.,

Good Lord, deliver us.

See, on the first part of this clause, note in chap. xi., p. 132. Liturgy of St. James has “Stay the rising up of heresies.” “Quiet the schisms of the *Churches*” (St. Basil).

The Obsecrations.

By the mystery of Thy Holy Incarnation, etc.,

Good Lord, deliver us.

These Obsecrations, similarly, are formed very much by a combination of what were separate clauses in earlier Litanies, as in the two Early English Litanies, and that of Hermann, given in chap. xi. The Litany of 850 has only “By the mystery of Thy Holy Incarnation.” The other parts, the Holy Nativity, Circumcision, Baptism, and Fasting, are in the Litany of the Sarum Primer of 1410, one clause of which is, “Bi Thi fastynge and moche penaunce doyng.” Temptation is added from the Litany of Hermann (which has, as that of Luther’s has, *Tentations*), or from the Primer of 1535.

The Golden Litany, given in Maskell, vol. ii., has “the tempting of the fiend in the desert.” The “*mystery of Thy Holy Incarnation*” is probably derived from 1 Tim. iii. 16.

By Thine agony and bloody sweat, etc.,

Good Lord, deliver us.

Corresponding almost entirely with the Litany of Hermann (see chap. xi.). In the Golden Litany there is “For that agony in which Thou offeredst Thee wilfully to death, obeying Thy Almighty Father, and Thy bloody sweat.” In the Primer of 1535 there is “Thy painful agony in sweating of blood and water.” Mabillon’s Anglican or Armorian Litany, Hereford, etc., have “passion and cross” in the more natural order. The Golden Litany has “Wonderful and glorious Resurrection;” Strasburg and Utrecht, “glorious.” Most prefix “admirabilem.” The Anglo-Saxon, Sarum, York, etc., have “by the *grace* of Thy Holy Spirit.” Hermann has “by the *coming* of the Holy Ghost.” In Sarum for the dying, Ordo Romanus, and present Roman, it ran thus, “By the coming of the Holy Ghost, the Paraclete.”

In all time of our tribulation, etc.,

Good Lord, deliver us.

This last clause may have been formed after the Primer of 1535, or by a combination of four separate clauses in the Litany of Hermann. The first two are not in the Early English Litanies. In the Litany of 850 there is one clause, “In the day of judgment.” In the Litany of 1410 there are the two clauses : “In oure of oure death, Lord, deliver us.” “In the day of dome, Lord, deliver us.” Hermann has, “In all times of our tribulation, Lord, deliver us. In all times of our prosperity, Lord, deliver us.”

The Intercessions and Petitions.

We sinners do beseech Thee, etc.

We beseech Thee, etc.

The form of the suffrages that follow is common to all the Litanies ; but the subjects vary considerably. After the suffrage for the Church, those for the Ecclesiastical Orders usually came first, and were followed by those for the Princes and Christian people. Yet the intercessions for rulers of the Church and of the State are occasionally transposed.¹

The opening, “ We sinners,” etc., was in the Litanies of 850 and and 1410. The Preces of Fulda pray for “ deepest peace and tranquillity,” and then for “ the Holy Catholic Church which is from one end of the earth to the other.” For “ in the right way,” Hereford has “ in Thy Holy service ;” Sarum, “ in holy religion.”²

That it may please Thee to keep, etc.,

We beseech Thee, etc.

“ Let us beseech the Lord for our most religious and divinely protected kings.”—*Liturgies of St. Chrysostom and St. Basil.*

That it may please Thee to rule her heart, etc.,

We beseech Thee, etc.

That it may please Thee to be her defender, etc.,

We beseech Thee, etc.

The idea of Victory may be taken from Psalm clxiv. 10. In Hermann’s Litany it is “ Give perpetual victory over the enemies of God.” “ Strengthen their arm ; establish their kingdom ; put all barbarous nations which desire war under them.—*St. Basil.*

That it may please Thee to bless and preserve, etc.,

We beseech Thee, etc.

That it may please Thee to illuminate, etc.,

We beseech Thee, etc.

The clergy were described by Cranmer under the names of “ Bishops, Pastors, and Ministers of the Church,” which was altered

¹ Procter, p. 265.

² Annotated Book of Common Prayer.

at the last revision to “Bishops, Priests, and Deacons,” an expression more directly opposed to Presbyterian notions of the Christian ministry.¹ The clause may be an expansion of that in Hermann, founded on those of the old offices.

That it may please Thee to endue the Lords, etc.,

We beseech Thee, etc.

“Our Prince and his Officers.”—*Hermann.*

That it may please Thee to bless and keep the Magistrates, etc.,

We beseech Thee, etc.

“Remember every magistracy and authority, O Lord.”—*St. Basil* (cf. 1 St. Peter ii. 14).

That it may please Thee to bless and keep all Thy people,

We beseech Thee, etc.

“O Lord, our God, remember all Thy people.”—*St. Basil* (cf. beginning of the prayer from the Liturgy of St. Mark).

That it may please Thee to give to all nations, etc.,

We beseech Thee, etc.

The old phrase (1410) was, “That Thou yield everlasting goods to our good doers.” Hermann’s Litany prays “to give peace and concord to all kings and princes.” Mabillon’s Armorian or Anglican has “peace and unity to the whole Christian people.”

St. Cyril (see chap. ii.) speaks of a prayer “for the tranquillity of the world.” And there is such a prayer in the Liturgies of St. Chrysostom, St. Basil, and St. James.

That it may please Thee to give us an heart, etc.,

We beseech Thee, etc.

¹ Procter, p. 255.

The suffrages for grace seem to be formed mainly from Hermann's Litany. There is a somewhat similar petition introduced at the close of the Intercessions, in the Prayer of the Liturgy of St. Clement.

That it may please Thee to give to all Thy people increase of grace, etc.,

We beseech Thee, etc.

St. James i. 21; Gal. v. 22.

That it may please Thee to bring, etc.,

We beseech Thee, etc.

“That Thou vouchsafe that all which do err and be deceived, may be reduced into the way of verity” (Marshall's Primer). In Mozarabic Preces, “May forgiveness set right those who do err from the faith.” “For them that are without and wandering, let us make our supplication, that the Lord may convert them” (Liturgy of St. Clement). “Bring back the erring,” St. Basil (see also the Liturgy of Malabar).

That it may please Thee to strengthen, etc.,

We beseech Thee, etc.

Formed from a combination of two clauses in Hermann's Litany (see chap. xi.). The “weak-hearted” is from Primer of 1535. “Comfort the timid” is in the Liturgy of St. Basil.

That it may please Thee to succour, etc.,

We beseech Thee, etc.

The suffrages for special mercies may be considered as Cranmer's composition. The same subjects are indeed found, some of them in Hermann's Litany, and some in that of Marshall's Primer; but not with the same excellence of arrangement and expression.¹ Many

of the points were introduced into the earlier Litanies, as will be seen from chap. xi. Anglo-Saxon has, “To look in Thy pity upon the sorrows of the pitiful.” “Look upon and relieve the miseries of the poor” (York and Dominican). “Ut miserias pauperum et captivorum intueri et relevare digneris” (Sarum). “Them that are in all tribulation, and necessity, and distress” (St. Basil).

That it may please Thee to preserve all that travel,
etc.,

We beseech Thee, etc.

St. Chrysostom’s Liturgy prays for “those who travel by land or by water.” “Sail with them that sail ; journey with travellers ; deliver the captives ; shield the orphans ; heal the sick.” Also “Rear up the infants, guide the youth” (Liturgy of St. Basil). “For our brethren that are in captivity, banishment, prison, or hard bondage, Let us,” etc. (Liturgy of St. James). The prayer for women in childbirth is in the Liturgy of St. Clement, and also that for young children, “the little ones of the Church.”

That it may please Thee to defend, etc.,

We beseech Thee, etc.

Hermann has “orphans and widows.” So Liturgy of St. Basil. St. Mark’s Liturgy prays, “To every Christian soul that is in trouble, give refreshment.” “Poor, orphans, widows, and afflicted” (Liturgy of Malabar).

That it may please Thee to have mercy upon all men,

We beseech Thee, etc.

“Remember all, to do good to all, to have mercy upon all” (Liturgy of St. James). “Pour out the riches of Thy mercies upon all” (St. Basil).

That it may please Thee to forgive, etc.,

We beseech Thee, etc.

“To give to our enemies a spirit of peace and charity” (Anglo-

Saxon Litany). “That the Lord would allay their anger, and dispel their wrath against us” (Liturgy of St. Clement).

That it may please Thee to give and preserve to our use, etc.,

We beseech Thee, etc.

Just as in Anglo-Saxon. Similarly, the Liturgy of St. Clement, St. Chrysostom, and St. James.

That it may please Thee to give us true repentance, etc.,

We beseech Thee, etc.

The last suffrage has nothing exactly corresponding to it in any other Litany. It is a beautiful summary, expressing what we ought to feel at the conclusion of such petitions as have preceded.¹ There is a prayer for “true repentance” in the Roman Litany, and in the early Litany which Mabillon gives. “Sins and negligences” are in Liturgies of St. Chrysostom and St. Basil. “That we may pass the rest of our life in repentance” is in these also. Canon Bright notes that the *three* points may be derived from the “Salisbury Hours.” In an edition published in Paris in 1530, there occur the words, “Sanguis Tuus . . . sit mihi in remissionem omnium peccatorum, negligentiarum, et ignorantiarum mearum.”

Son of God, we beseech Thee, etc.,

Son of God, etc.

This and the following sentence are the same exactly as those in the Anglo-Saxon Litany of 850.

O Lamb of God, that takest away, etc.,

Grant us Thy peace.

The response here, “Grant us Thy peace,” is from Hermann’s Litany. The two responses were distinct in the Anglo-Saxon

¹ Procter, p. 256.

Litany ; but in that the first one was “*Spare us, O Lord.*” And the second, as here, “*Have mercy upon us.*”

The response, “*Grant us Thy peace,*” may have been adopted instead of “*Spare us, good Lord,*” because this had been employed at the beginning of the Litany.

O Lamb of God, etc.,

Have mercy upon us.

O Christ, hear us.

O Christ, etc.

According to the old form, as in Anglo-Saxon Litany.

PART II.

Lord, have mercy upon us.

Lord, etc.

Christ, have mercy upon us.

Christ, etc.

Lord, have mercy upon us.

Lord, etc.

“ The only place in which the people repeat every sentence of the Kyrie after the minister. So it was as to this Kyrie in the Sarum use.”¹

Our Father, etc.

As in Litany of the English Primer, 1410.

O Lord, deal not, etc.,

Neither reward us, etc.

As in Litany of Hermann.

¹ Canon Bright.

Let us pray.

Frequently in ancient Liturgies, "Let us pray," "Let us pray more earnestly." The expression often marks a transition to a different kind of prayer.

O God, merciful Father, etc.

This prayer had formed a collect in the Mass "pro tribulacione cordis."¹

O Lord, arise, etc.

This portion, reaching to the end of the Gloria Patri, differs from the older Litanies in its position. It was taken by Cranmer, in 1544, from the introduction to the Litany sung on Rogation Monday, before leaving the choir to form the procession.²

O God, we have heard, etc.

O Lord, arise, etc.

Glory be to the Father, etc.

Chanted at the beginning of the Litany on Rogation Tuesday, in the use of Sarum.³

From our enemies, etc.,

Graciously look, etc.

Pitifully behold, etc.

Mercifully forgive, etc.

Favourably with mercy, etc.

O Son of David, etc.

¹ Procter, p. 257, who gives the collect in full.

² Procter, p. 257. The words, We have heard, etc., are from Ps. xlii. 1, "and represent the psalmody which followed the Litanies" (Jebb).

³ Rev. E. J. Boyce, p. 85.

Both now and ever, etc.,

Graciously hear us, etc.

The versicles were taken at the same time (1544) from an occasional portion added to the Litany in time of war.¹

O Lord, let Thy mercy, etc.

As we do put, etc.

The last couplet was added at the same time, and was called “*the Versicle*” and “*the Answer*,” showing that it came from a different source. It was one of the couplets among the *preces* of the Morning and Evening Prayer,² and is taken from Ps. xxxiii. 21.

Let us pray.

We humbly beseech Thee, etc.

Formed from two of six collects introduced here into the English Litany by Cranmer in 1544 ; the first part of it again being altered from an old collect to form the first of the two collects of Cranmer. In 1549, the first and fifth of Cranmer’s collects were formed into this prayer, and the Prayer of St. Chrysostom (without any title), which had been put after the six collects of Cranmer, was left as the conclusion. The Prayer of St. Chrysostom is found in his Liturgy as the Prayer of the third Antiphon ; “though there is no reason to suppose” (Dr. Neale thinks) “that our Reformers were intimately acquainted with the formularies of the Eastern Church” (East. Lit. trans., p. 95).

A prayer of St. Chrysostom.

Almighty God, etc.

The grace, etc.

The concluding benediction was added to the Litany of Elizabeth (1559). It is found in many Eastern Liturgies, in different places,

¹ Procter, p. 258.

² Procter, p. 260.

and in somewhat various forms. In the Liturgy of St. Mark, it forms the conclusion. In that of St. Clement, it is the beginning. In that of Basil the Great, it follows the Prayer of the Offertory. In that of Malabar, it is at the beginning of the Anaphora. In the Liturgy of St. Mark, the order is changed : "The love of God and the Father, the grace of the Son, and our Lord Jesus Christ," etc. The words are taken from 2 Cor. xiii. 14.

NOTE.—While these pages were going through the press, some further illustrations were most kindly contributed by the Bishop of Chester, especially of the clauses relating to the Sovereign, of which the history is peculiarly difficult to trace. Only those relating to one point can be given here. With reference to the clause, "That it may please Thee to be her defender," etc., he notes that in the *Sarum Breviary* occur the words : "Ut Regi nostro et Principibus nostris pacem et concordiam atque victoriam donare digneris." And, as showing that the words, "giving her victory over all her enemies," may include "ghostly enemies," he quotes from the *Sacramentary of Gregory* "Ut ab omnium visibilium et invisibilium inimicorum insidiis liberatus," etc. And again, "de visibilibus et invisibilibus hostibus triumphator effectus" (Col. 350. ed. Muratori).

CHAPTER X.

OTHER LITANIES COMPARED WITH OUR OWN.

NOW that the origin of the Litany has been considered in a general way, and in detail, it may be a not unprofitable study to compare our own Litany throughout with other Litanies which have been in use in our English Church, and also with the one put forth by Hermann, Archbishop of Cologne, at the time of the Reformation, from whose “Consultation” our Reformers are generally understood to have derived many valuable suggestions in framing the formularies of our Church.

The existing tone of religious thought and feeling in a nation will naturally find expression in the formularies framed for national use at the time. And the history of any particular formulary, such as the Litany, will give to some extent the history of the changes which have passed over the mind of the people by whom it is used, in regard to their religious views. Not but what the formularies of a Church must exhibit

most immediately the thought of those leaders of opinion by whom they are directly framed. But still, their views naturally impress themselves upon the mind of the people at large. And, conversely, their own private opinions must be modified more or less into harmony with the opinion of the time. They could not look to force on a Church any permanent adoption of forms of worship at variance with the general feeling of those for whose use they were designed.

As an illustration of this may be taken the history of the invocations of saints in the Litany. It is considered, as has been said before, to have been at about the eighth century that the invocations of saints were introduced into the Churches of the West.¹ This is inferred from the fact that the most ancient known Litany containing them has not the names of any saints who flourished after the beginning of the eighth century, which fixes the approximate time at which the invocations were adopted first.² And one ground, accordingly, on which they are rejected by ourselves is, that they were not in the Litanies of the Western Churches for seven centuries, and that the Eastern

¹ The chief distinction between the Eastern and Western Litanies was in the invocation of saints, which appears to have been introduced into the Western Litanies about the eighth century, but which has never held a place in the Litanies of the Eastern Church.—*Dr. E. Burton, "Three Primers," Pref., p. 62.*

² *Procter, p. 249; text and note.*

Church does not retain them now.¹ Gradually, with the growth of the reverence paid in the Church to the Virgin Mary and the saints, the invocation of the saints became an important element in the Litany, insomuch that in some of the Litanies, *e.g.*, in the Litany of the English Primer of 1410, whole pages are occupied with a long catalogue of saints who are addressed. And owing to the importance attached to this element in the Litany, even the name “The Litany” became appropriated especially to the invocation of the saints in it.² And our Reformers in this country, following the example set by those abroad, removed this “ex-crescence,” and brought back the Litany to its purer original form. Indeed, it was owing to the existence of this element in it that the Litany was left out altogether in the first Reformed English Primer, usually designated “Marshall’s Primer,” when it was first issued in 1534. And it was “the wicked opinion, and vain superstitious manner, that divers and many persons have used in worshipping them,” which was assigned expressly as the reason why the Litany had before been omitted, “in which the Virgin Mary and the

¹ *Litaniæ, nostro more loquendi, nullæ in ritu orientali sunt. Sed neque Græci illas neverunt. In ritu Alexandrino nulla sanctorum, ut in nostris Litaniis, commemoratio.*—*Renaudot*, quoted in Procter.

² Thus in the *Encyc. Theol.* of Migne, *s. v.* “Litanyes,” the following is the account given of them: “Ce sont des prières, où l’invoque tous les Saints, et où l’on demande toutes sortes de grâces.”

saints were invoked," when the Primer was put forth again, with the Litany included in it, in 1535.¹ These invocations were left out, with the exception of three —one to the Virgin Mary, one to the Holy Angels, and one to the Patriarchs, Prophets, etc.—(as will be seen in the table given in another chapter) in the King's Primer of 1545. They had been omitted altogether in the Litany of Hermann's Consultation. And the same was done in the English Prayer Book during the reign of Edward VI. Then they were restored under Queen Mary for a time. And finally they were left out entirely in the earliest Litany of Queen Elizabeth in her first Book of Common Prayer.²

In a similar way, after the special invocations of our Lord, or "Obsecrations," as they are technically called, which are introduced into the Litany further on, there were added in some of the Litanies commemorations of the various events in the Life of our Lord, and invocations of Him with a reference to them, running on to a length which must have exceeded due limits, and thus have tended to defeat the end which these obsecrations had in view. Thus, in the "Golden Litany,"³ as it was termed, these obsecrations

¹ Lathbury, *History of the Common Prayer*, chap. i.

² Maskell, *Mon. Rit.* ii. 96. See Palmer, i. 276—281.

³ It is given from a MS. in the Library at Lambeth, by Mr. Maskell, *Mon. Rit.*, vol. ii., p. 244.

extend to about *ten pages*, address after address following, thus :—

“By Thy godly Beyng, haue merci on us.

“By Thy godly Nature, haue merci on us.

“By Thy creacioun of heuen and erte, and all thyngis that be in them, haue merci on us.”

They begin, in that Litany, immediately after the Invocation of the Three Persons of the Holy Trinity, and form with that the whole Litany, which here closes with the words,

“Lord, hear our prayer, and let our cry come unto Thee.”

Here too, as in the former case, all that was redundant was curtailed, all that was faulty cut away, by the Reformers of our Church; and we retain only the two admirable addresses to our Lord, in which are recounted in a brief but comprehensive summary the main features of His Blessed Life on earth which have a bearing on our own lives.

Thus it may be found a useful as well as interesting study to compare together the Litanies of different communions, or of the same branch of the Church at different times, such as those which are given in the following chapter. Not only may we trace the waving line (as it were) of religious thought, now declining towards error, and now again rising up, with only an occasional and temporary declension, to purer and simpler truth; but also, by comparing our present Litany with

others, we may mark the admirable skill with which, under God's guidance, our own Litany has been framed. It is difficult to say what has been left out which we should have wished to see introduced; or what has been given a place which could have been omitted without serious loss.

Of the Litanies given for comparison in the following chapter, the Anglo-Saxon one is taken from Procter, p. 251, etc. It was communicated by the Rev. C. Hardwick, and is derived from the end of a MS. Psalter in Latin, with an interlined Anglo-Saxon translation, in the University Library of Cambridge. The most modern saint mentioned in it, whose date can be fixed exactly, is Edmund, King of East Anglia, who was slain while fighting with the Northmen in 870 A.D. And a clause in the Litany beginning "a persecutio
n
e
paganorum," seems to connect the composition of it with that stormy period. And hence Procter assigns the ninth century as its date.

The second Litany, reckoning back to the later from the earlier, is taken from the "English Primer," as given by Maskell in his "Monumenta Ritualia," vol. ii. The date of this Litany Maskell considers to be about 1410. It should be compared with another given by him from the Douce MS. in the Bodleian Library at Oxford, to which he assigns a slightly later date.

There was, as he observes, an interval of more than

120 years between the Litany of 1410 and any other reprinted in modern times.¹ The next was that of the second issue of the "Goodly Primer" (Marshall's), in 1535. This, as well as the Litany of Bishop Hilsey's Primer (1539), are not given in the next chapter, as being more or less private forms. They will be found in the volume of Dr. Burton, "Three Primers of the Reign of Henry VIII." The Litany of King Henry's Primer corresponds so closely with our own, that it has been only necessary to mark any material points in which it differs by the notice of them thus (K. H. P. has, etc.).

One other Litany is given, that of the "Consultation" of Hermann, Prince Archbishop of Cologne, which is added to show how far the Litany of the Foreign Reformed Churches coincided with that of our own, and supplied a model for our Reformers. Hermann had invited Melancthon and Bucer in 1543 to draw up a Scriptural form of doctrine and worship for his subjects. And they, in drawing it up, took as their model a form of service composed by Luther for the use of Nuremberg and Brandenburg ten years before (1533).² The

¹ Prelim. Dissert., p. xxxvii.

² This Litany of Luther, under the title of "Latina Litania correcta," is given at the end of Luther's "Enchiridion," which corresponds more or less to an English "Primer." The book is a scarce one. But the Author had an opportunity of examining it, and comparing the Litany in it with that of Hermann, through the great courtesy of Mr. Pickering. The two Litanies of Hermann and Luther correspond so closely, that the

Book drawn up by them contained “directions for the public services and administration of the sacraments, with forms of prayer and a Litany ; and also expositions of several points of faith and duty.” The Book was first published in German in 1543. And it was brought out in English—taken from a Latin translation of 1545—in the year 1545, under the title of “A simple and religious Consultation of Herman, by the grace of God Archbishop of Cologne, and Prince Elector,” etc. This translation was afterwards revised and amended, and the new translation was brought out in 1548. It is from this later translation that the Litany given in the following chapter is derived.

In this way our own Litany may be compared with the earlier Litanies of the English Church, and with the most important Litany of the Reformed Church abroad.

It has been found impossible to give in full the Litanies of other branches of the Church, or those adopted in the various “*Uses*” of our Church in pre-Reformation times. But the following sketch, which is mainly derived from Mr. Jebb, may give some notion of the manner in which various other Litanies have each

Litany of Hermann may be taken as representing both. And, so far as our Reformers were indebted to the Reformers abroad for their Litany—though there is quite enough distinctive in it to show that they were no mere servile copyists, but exercised their own independent judgment—it is to Luther or Hermann equally that their debt is due.

supplied elements which have been wisely adopted in the Litanies of Foreign Reformed Churches, and in that of our own Church. Thus the Reformers may have taken from the

ORIENTAL AND AFRICAN RITUALS.

Prayers for *The Sovereign*.

Confirmation of those who stand.

Succour of those in tribulation.

Travellers.

Forgiveness of enemies.

ROMAN LITANY.

Prayer for *Increase of the fruits of the earth.*¹

True repentance.

AMBROSIAL MISSAL AND WESTERN FORMS.

Prayer for *The Royal Family.*

Unity, peace, and concord.

Increase of grace.

Those who have erred and are deceived.

The grace of God's Holy Spirit.

ANTIENT ENGLISH RITUAL.

Sarum use.

Prayer with reference to *Blindness of heart.*

Vain glory.

Hour of death.

A heart to love and fear God.

Forgiveness of sins, negligences, and ignorances.

York use.

Prayer with reference to *Pride and deadly sin.*

¹ Though this is an element of the old Anglo-Saxon Litany.

While the following are some of the points noted as—

PECULIAR TO OUR LITANY.

Prayer against *Hypocrisy and envy.*

*Sedition and privy conspiracy.*¹

Prayer with reference to the *time of wealth*, in juxtaposition with *tribulation.*

Obsecration by *our Lord's Temptation, Agony, and Bloody Sweat.*²

In this way it is thought that a general view may be formed of the relation of our Litany to the other Litanies of the Church. But in order to see how the various elements derived from other Litanies have been interwoven into our own; how the details in the several portions have been changed more or less from time to time, and gradually brought nearer to their present state; how erroneous or dangerous elements have been discarded, and redundancies curtailed; how features which were adapted to peculiar circumstances have been dropped; how much which was disjointed before has been harmoniously blended and consolidated, separate deprecations or petitions or obsecrations being united in one collective supplication or address; and how an

¹ But both of these points are in the Reformed Litanies of Luther and Hermann. Only they are the subjects of a separate clause.

² These points, again, are in the Foreign Reformed Litanies as well. Mr. Jebb remarks also that the words “miserable sinners” in the Invocation are peculiar to our Litany, being added “in the true spirit of the Reformed Liturgy of the Church, which in all her services lays due stress on the sinfulness of man’s nature.”

admirable order and arrangement has been introduced throughout¹—for this it is necessary to bring the various Litanies together, and compare them one by one in detail with our own. To bring them thus together, with a view to their being studied in reference to our Litany, is a work which the author hopes to carry out at a future time.

It is to Cranmer's hand that our Litany in its present form is assigned.² But it (as what has been said in this and the preceding chapter fully shows), like the rest of our formularies, in all its fundamental and essential elements, is ancient, however it may have been re-modelled, and adapted to the thought of, comparatively, modern times. It is the superstructure and arrangement only which bear the marks of a later date.

Very beautiful, as the vehicle for bearing up to heaven the prayer of a united congregation, is the whole of our reformed Book of Common Prayer, “the noblest monument of piety, of prudence, and of learning,” as it has been described, “which the sixteenth century constructed.” And of this the Litany is,

¹ In our Litany, Mr. Jebb notes, the causes, progressions, and consequences of each particular sin are strikingly classified: the wants of the Church and of each member are introduced in such an orderly method, as to assist the memory and keep up the attention, and impart that due discrimination, so essential to healthful piety.

² The Litany may be considered as “in whole, or in part, the work of Cranmer.”—*Dr. E. Burton, “Three Primers,” Pref., p. lxv.*

perhaps, the most precious portion of all. "As in the Liturgy in general," writes Dr. Bisce, "we may be said to worship the Lord in the beauty of holiness," so in the Litany we worship Him in the perfection of beauty.¹ And, similarly, Pruen speaks of our Litany as "the very marrow of public devotion."²

"May God give us grace," according to the admirable words of Archbishop Secker's prayer, "to use these and all our devotions in so right a manner, that from praying to Him amid the troubles and sorrows of this world, we may be taken, in His good time, to praise Him for ever, amidst the joys and peace of the next, through Jesus Christ our Lord. Amen."

¹ *Beauty of Holiness*, p. 118.

² Page 614. So Hooker writes: "And by us not only such inconveniences being remedied, but also whatsoever else was amiss in form or matter, it now remaineth a work, the absolute perfection whereof upbraideth with error or somewhat worse them whom in all part it doth not satisfy." (Book v., xli. 4.) Bishop Cosin says, "Which Litanies being lately by our Church brought into that absolute perfection both for matter and form, as not any Church besides can show the like, needs must they be upbraided with error or something worse, whom in all parts this principal and excellent prayer doth not wholly satisfy."—*Bp. Cosin's Works*, vol. ii., p. 232, Anglo-Catholic Library.

CHAPTER XI.

*A TABLE OF LITANIES IN USE IN VARIOUS PERIODS OF
THE ENGLISH OR IN THE FOREIGN REFORMED
CHURCHES.*

OUR PRESENT LITANY.

LITANY OF
HERMANN'S CONSULTATION.
(Translated.)

O GOD the Father, etc.
 O God, etc.
O God the Son, etc.
 O God, etc.
O God the Holy Ghost, etc.
 O God, etc.
O holy, blessed, and glorious
Trinity, etc.
 O holy, etc.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
O God the heavenly Father,
 Have mercy on us.
O God the Son, Redemer of the
world,
 Have mercy on us.
O God the Holy Ghost,
 Have mercy on us.

[Holy Virgin Mary, Mother of God
our Saviour, Jesu Christ,
 Pray for us.

All holy Angels and Archangels,
and all holy orders of blessed
spirits,
 Pray for us.

All holy Patriarchs and Prophets,
Apostles, Martyrs, Confessors,
and Virgins, and all the blessed
company of Heaven,
 Pray for us.]¹

Remember not, Lord, etc.,
 Spare us, good Lord.

Be favourable :
 Spare us, O Lord.

¹ King Henry VIII.'s *Prymer*, 1545.

LITANY OF THE ENGLISH
PRIMER (1410).

Lord, haue mercy on us.
Crist, haue merci on us.
Crist, heere us.

God, Fadir of heuens,
Haue merci on us.
 Sone of the,¹ agenbier of the world,
 God,
Haue merci on us.
 God, the hooli goost,
Haue merci on us.
 The hooli Trinite, OO God,²
Haue merci on us.

Here follows a long catalogue of saints, whose prayers are desired, extending over four pages.

ANGLO-SAXON LITANY
(850—900).
(Translated.)

Lord, have mercy on us.
Christ have mercy on us.
Christ, hear us.

God, Father, from the heavens,
Have mercy on us.
 God, the Son, Redeemer of the world,
Have mercy on us.
 God, the Holy Spirit,
Have mercy on us.

Here follows a long series of Invocations, beginning—
Holy Mary, pray for us;
 and ending—
O all ye Saints, pray for us.

Lord, be merciful,
And spare us.

Be favourable :
Spare us, good Lord.

¹ Sone of the Fadir? In the Douce MS. of the English Prymer, to which Mr. Maskell assigns 1420 as the approximate date, this clause runs,

Goddis Sone, that boughtest the world,
Haue merci of us.

² In the 'Golden Litany' this clause is,
 Lorde God, by Thy increase and undivided Trinity,

Haue mercy on us.

OUR PRESENT LITANY.

From all evil and mischief, etc.,
Good Lord, deliver us.
 From all blindness of heart, etc.,
Good Lord, deliver us.
 From fornication, etc., [and from
 the deceits, etc., K. H. P.,]
Good Lord, deliver us.
 From lightning and tempest, etc.,
Good Lord, deliver us.
 From all sedition, etc.,*
Good Lord, deliver us.

LITANY OF
HERMANN'S CONSULTATION.
(Translated.)

Be favourable,
Deliver us, O Lord.
 From all sin,
Deliver us, O Lord.
 From all error,
Deliver us, O Lord.
 From all evil,
Deliver us, O Lord.
 From the awaites of the devil,
Deliver us, O Lord.
 From sudden and evil death,
Deliver us, O Lord.
 From pestilence and hunger,
Deliver us, O Lord.
 From war and slaughter,
Deliver us, O Lord.
 From sedition and privy hatred,
Deliver us, O Lord.
 From lightning and tempests,
Deliver us, O Lord.
 From everlasting death,
Deliver us, O Lord.

* "From all sedition and privy conspiracy; from the tyranny of the Bishop of Rome, and his detestable enormities; from all false doctrine and heresy; from hardness of heart, etc."—K.H.P. The words "from the tyranny" "enormities" were omitted in 1559. The words "rebellion and schism" were added, on the King's restoration, in 1660.

LITANY OF THE ENGLISH
PRIMER (1410).ANGLO-SAXON LITANY.
(850-900).
(Translated.)

Fro al y ^æ cl,	From all evil,
<i>Lord, deliver us.</i>	<i>Deliver us, O Lord.</i>
Fro endless dampnacioun,	From the deceits of the Devil,
<i>Lord, deliver us.</i>	<i>Deliver us, O Lord.</i>
Fro drecful periles of oure synnes,	From the pestilence of pride,
<i>Lord, deliver us.</i>	<i>Deliver us, O Lord.</i>
Fro feere of the enemy,	From the desires of the flesh,
<i>Lord, deliver us.</i>	<i>Deliver us, O Lord.</i>
Fro the sp̄it of fornicacioun,	From all uncleannesses of mind
<i>Lord, deliver us.</i>	and body,
Fro al un:leannes of bodi and of	<i>Deliver us, O Lord.</i>
saule,	From the persecution of the heathen,
<i>Lord, deliver us.</i>	and of all our enemies,
Fro unclem thoughts,	<i>Deliver us, O Lord.</i>
<i>Lord, deliver us.</i>	From the wrath to come,
Fro fleshli icsiris,	<i>Deliver us, O Lord.</i>
<i>Lord, deliver us.</i>	From sudden and everlasting
Fro wrathe and hate and all yuel	death,
wille,	<i>Deliver us, O Lord.</i>
<i>Lord, deliver us.</i>	
Fro pestilece of pride and blind-	
ness of hrte,	
<i>Lord, deliver us.</i>	
Fro sudeyndeeth and unausid,	
<i>Lord, deliver us.</i>	
Fro leytis and tempestis,	
<i>Lord, deliver us.</i>	
Fro covetie of veyn glorie,	
<i>Lord, deliver us.</i>	

OUR PRESENT LITANY.

LITANY OF
HERMANN'S CONSULTATION.
(Translated.)

By the mystery of Thy Holy Incarnation, etc.,

Good Lord, deliver us.

By Thine Agony and Bloody Sweat, etc.,

Good Lord, deliver us.

In all time of our tribulation, in the hour of death, etc.,

Good Lord, deliver us.

By the mystery of Thy Holy Incarnation,

Deliver us, O Lord.

By Thy Holy Nativity,

Deliver us, O Lord.

By Thy Baptism, Fasting, and Tentations,

Deliver us, O Lord.

By Thine Agony and Sweating of Blood,

Deliver us, O Lord.

By Thy Cross and Passon,

Deliver us, O Lord.

By Thy Death and Buying,

Deliver us, O Lord.

By Thy Resurrection and Ascension,

Deliver us, O Lord.

By the coming of the Ioly Ghost,

Deliver us, O Lord.

In all times of our tribilation,

Deliver us, O Lord.

In all times of our properity,

Deliver us, O Lord.

In hour of death,

Deliver us, O Lord.

In the day of judgment

Deliver us, O Lord.

We sinners do beseech Thee, etc.
We beseech Thee, etc.

We sinners beseech The to hea
us,

LITANY OF THE ENGLISH
PRIMER (1410).ANGLO-SAXON LITANY
(850—900).
(*Translated.*)

Bi preuytie of thin hooli incarnation, <i>Lord, deliver us.</i>	By the mystery of Thy Holy Incarnation, <i>Deliver us, O Lord.</i>
Bi thin hooli natiuyte, <i>Lord, deliver us.</i>	By Thy Cross and Passion, <i>Deliver us, O Lord.</i>
Bi thi blessid circumcisioun and baptym, <i>Lord, deliver us.</i>	By Thy Holy Resurrection, <i>Deliver us, O Lord.</i>
Bi thi fastynge and moche other penaunce doyng, <i>Lord, deliver us.</i>	By Thy glorious Ascension, <i>Deliver us, O Lord.</i>
Bi thin hooli passioun and most piteuous deeth, <i>Lord, deliver us.</i>	By the grace of Thy Holy Spirit, <i>Deliver us, O Lord.</i>
Bi thin blessid biriynge, <i>Lord, deliver us.</i>	From the punishment of Hell, <i>Deliver us, O Lord.</i>
Bi thi gloriouse rising fro deeth, <i>Lord, deliver us.</i>	In the day of Judgment, <i>Deliver us, O Lord.</i>
Bi thi meruielous stizing to heuene, <i>Lord, deliver us.</i>	
Bi the grace of the holi goost, comfortour, <i>Lord, deliver us.</i>	
In oure of our deeth, <i>Lord, deliver us.</i>	
In the day of dome, <i>Lord, deliver us.</i>	

[In the golden Litany, given in Maskell ii. 244, from a MS. at Lambeth, are *ten pages* of observations to our Lord under various forms.]

We synneris preyen Thee to heere us,

We sinners beseech Thee to hear us,

OUR PRESENT LITANY.

LITANY OF

HERMANN'S CONSULTATION.

(Translated.)

That it may please Thee to keep,
etc.,

We, etc.

That it may please Thee to rule,
etc.,¹

We, etc.

That it may please Thee to be her
Defender, etc.,

We, etc.

That it may please Thee to bless
and preserve, etc.,²

We, etc.

That it may please Thee to illu-
minate, etc.,³

We, etc.

That Thou wilt vouchsafe to rule
and govern Thy Holy Catholic
Church,

We, etc.

That Thou wilt vouchsafe to keep
the Bishops, Pastors, and Minis-
ters of the Church in wholesome
doctrine and holy life,¹

We, etc.

That Thou wilt vouchsafe to give
to all Kings and Princes peace
and concord,

We, etc.

That Thou wilt vouchsafe to give
our Emperor perpetual victory
against the enemies of God,

We, etc.

That Thou wilt vouchsafe to guide
and defend our Prince with his
Officers,

We, etc.

That Thou wilt vouchsafe to bless
and preserve our officers and
Commonalty,

We, etc.

¹ Here, after 'love,' 'and that he may ever seek Thy glory.'—K. H. P.

² That it may please Thee to keep our noble Queen Catherine in Thy fear and love, giving her increase of all godliness, honour, and children,

We, etc.

That it may please Thee to keep and defend our noble Prince Edward, and all the King's Majesty's children,

We, etc.

³ That it may please Thee to illuminate all Bishops, Pastors, and Ministers of the Church, etc.,

We, etc.

¹ The seven petitions following on page 140, marked * belong strictly to this place.

LITANY OF THE ENGLISH
PRIMER (1410).

That Thou give to us pees and
verrei concord,

We preien Thee to heere us.

That Thi merci and Thi pitee keepe
us,

We, etc.

That Thou fouche saaf to gourne
and defende Thin hooli chirche,

We, etc.

That Thou yelde everlastynge
goodis to oure good doeris;

We, etc.

That Thou fouche saaf the lord of
apostaile and each degree of
hooli chirch in good religion,

We, etc.

That Thou fouche saaf to gyue to
oure Kyngis and Pryncis verrei
pees and concord,

We, etc.

That Thou fouche saaf to kepe all
congregations of Thin hooli folk
in Thi blesid seruyse,

We, etc.

That Thou fouche saaf to kepe all
Christen people, bougt with Thi
precious blood,

We, etc.

That Thou fouche saaf to deliver
the soulis of oure fadir and modir
from everlastynge dampnacioun,

We, etc.

ANGLO-SAXON LITANY

(850—900).

(*Translated.*)

That Thou give us peace and con-
cord,

We beseech Thee to hear us.

That Thou vouchsafe to rule and
defend Thy holy Church :

We, etc.

That Thou vouchsafe to keep in
Thy holy religion the Lord
Apostolic and all degrees in the
Church,

We, etc.

That Thou vouchsafe to keep in
Thy holy religion our Archbishop
and every congregation com-
mitted to his care,

We, etc.

That Thou vouchsafe to visit and
to comfort this place and all who
dwell in it,

We, etc.

That Thou wouldest give to all our
benefactors everlasting blessings,

We, etc.

That Thou wouldest preserve our
souls and the souls of our parents
from everlasting damnation,

We, etc.

OUR PRESENT LITANY.

That it may please Thee to bless
and keep all Thy people,

We, etc.

That it may please Thee to give to
all nations, etc.,

We, etc.

That it may please Thee to give us
an heart, etc.,

We, etc.

That it may please Thee to give to
all Thy people, etc.,

We, etc.

That it may please Thee to bring
into the way of truth, etc.,

We, etc.

That it may please Thee to
strengthen, etc.,

We, etc.

That it may please Thee to suc-
cour, etc.,

We, etc.

LITANY OF

HERMANN'S CONSULTATION.

(Translated.)

*That Thou wilt vouchsafe to take
away sects and offences,

We, etc.

*That Thou wilt vouchsafe to bring
them into the way of truth that
have been seduced,

We, etc.

* That Thou wilt vouchsafe to tread
Satan under our feet,

We, etc.

* That Thou wilt send forth faith-
ful workmen into Thy harvest,

We, etc.

* That Thou wilt vouchsafe to give
to all the hearers increase of Thy
word, and the fruits of the Spirit,

We, etc.

* That Thou wilt vouchsafe to lift
them that be fallen, and to
strengthen them that stand,

We, etc.

* That Thou wilt vouchsafe to com-
fort and help the weaklings and
such as be tempted,

We, etc.

That Thou wilt vouchsafe to regard
and save the afflicted and such as
be in danger,

We, etc.

LITANY OF THE ENGLISH
PRIMER (1410).

ANGLO-SAXON LITANY
(850—900).
(Translated.)

That Thou fouche saaf to gyue and
kepe the fruytis of the erthe,
We, etc.

That Thou reise our mindis to
heuenli desiris,

That Thou fouche saaf to biholder
and releeve the meselis of pore
men and thrallis.

W^e. etc.

That Thou wouldest vouchsafe to
look in Thy pity on the sorrows
of the pityful,

That Thou wouldest vouchsafe to
give to our enemies a spirit of
peace and charity,

That Thou wouldest vouchsafe to
give and preserve to our use the
fruits of the earth,

We, etc.

OUR PRESENT LITANY.

LITANY OF
HERMANN'S CONSULTATION.
(Translated.)

That it may please Thee to preserve
all that travel, etc.,

We, etc.

That it may please Thee to defend
and provide for, etc.,

We, etc.

That it may please Thee to have
mercy upon all men,

We, etc.

That it may please Thee to forgive
our enemies, etc.,

We, etc.

That it may please Thee to give
and preserve to our use, etc.,

We, etc.

That it may please Thee to give us
true repentance, etc.,

We, etc.

Son of God, we beseech Thee to
hear us.

Son of God, etc.

O Lamb of God, that takest away
the sins of the world,

Grant us Thy peace.

That Thou wilt vouchsafe to give
lucky deliverance and increase to
women with child, and to help
those who are giving suck,

We, etc.

That Thou wilt vouchsafe to cherish
and keep infants and sick folk,

We, etc.

That Thou wilt vouchsafe to deliver
prisoners,

We, etc.

That Thou wilt vouchsafe to defend
the orphans and widows, and to
provide for them,

We, etc.

That Thou wilt vouchsafe to have
mercy on all men,

We, etc.

That Thou wilt vouchsafe to pardon
and convert our enemies, perse-
cutors, and slanderers,

We, etc.

That Thou wilt vouchsafe to give and
preserve the fruits of the earth,

We, etc.

That Thou wouldest vouchsafe to
hear us,

We, etc.

The Lamb of God which takest
away the sins of the world,

Have mercy on us.

The Lamb of God which takest
away the sins of the world,

Give us peace.

LITANY OF THE ENGLISH
PRIMER (1410).

That Thou gyue to us hoolsum and
resonable eir,

We, etc.

That Thou kepe our Bishops and
all the people bitallun to them
togider in Thi seruyce,

We, etc.

That Thou ordeyne in Thi hooli
wille oure daies and weakis,

We, etc.

That Thou gyue euerlastynge reste
to alle trewe deede ;¹

We, etc.

That Thou fouche saaf to heere us
wel,

We, etc.

ANGLO-SAXON LITANY

(850—900).

(*Translated.*)

That Thou wouldest vouchsafe to
give to our brethren and to all
Thy people who are sick and
afflicted health of mind and body,

We, etc.

That Thou wouldest vouchsafe to
give everlasting rest to all Thy
saints departed this life,

We, etc.

That Thou wouldest vouchsafe to
hear us,

We, etc.

Sone of God, we preien Thee to
heere us.

Lambe of God, that doist awei the
synnes of the world, we preien
Thee to heere us, Lord.

Son of God, we beseech Thee
hear us.

O Lamb of God, who takest away
the sins of the world,

Spare us, O Lord.

[¹ To all that belieue in Thee, to the quick
and deede. 1538.

OUR PRESENT LITANY.

LITANY OF
HERMANN'S CONSULTATION.
(*Translated.*)

O Lamb of God, that takest away
the sins of the world,

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

Pr.—O Lord, deal not with us after
our sins.

Ans.—Neither reward us after our
iniquities. [Gloria Sentences.

Let us pray.

O God, merciful Father, etc.

O Lord, arise, help us, etc.

O God, we have heard, etc.

O Lord, arise, help us, etc.

Gloria Sentences.

Let us pray.

We humbly beseech Thee, etc.

Prayer of St. Chrysostom.

Almighty God, who hast, etc.

Benedictory prayer.

The grace of our Lord, etc.

[In 1552 the prayers were intro-
duced here for *rain*.

„ fair weather.

In time of *dearth*.

„ war.

*„ common plague or
sickness.*

Christ, hear us.

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

Amen.

Prayer.

M. Lord, deal not with us after
our sins.

Q. Neither render unto us accord-
ing to our iniquities.

Prayer and Collect.

M. Call upon Me, etc.

Q. And I will deliver thee.

Prayer and Collect.

M. Help us, O God, etc.

Q. And for the glory of Thy name
deliver us, etc.

Prayer and Collect.

M. Show us, O Lord, Thy mercy.

Q. And grant us Thy salvation.

Prayer and Collect.

M. Enter not, Lord, etc.

Q. For in Thy sight, etc.

LITANY OF THE ENGLISH
PRIMER (1410).ANGLO-SAXON LITANY
(850—900).
(*Translated.*)

Lambe of God, that, etc.	O Lamb of God, Who, etc.,
<i>Lord, spare us.</i>	<i>Have mercy upon us.</i>
Lambe of God, that, etc.	O Christ, hear us.
<i>Lord, hau merci on us.</i>	<i>Lord, have mercy upon us.</i>
Crist, wel heere us.	<i>Christ, have mercy upon us.</i>
Lord, hau merci on us.	<i>Lord, have mercy upon us.</i>
Christ, hau merci on us.	<i>Lord, have mercy upon us.</i>
Lord, hau merci on us.	<i>Lord, have mercy upon us.</i>
The Lord's Prayer.	
Hail Marie.	
Lord, Thy merci come on us,	
And Thi saluacioun after Thi	
speche.	
Lord, be Thou to us a tower of	
strengthe,	
Fro the face of the enemi.	
We have synned with our fadirs	
We diden uniusthli ; we wroughten	
wickidnesse.	
Lord, have thou not mynde of oure	
eelde wickidnessis : thi mercies	
shulen soone bifore take us, for	
we ben ful moche made poore.	
Preie we for al the staat of the	
chirche ; thi prestis be clothid	
rigteoisnesse, and thin nalewis	
ful out glade thee.	
Lord, make saaf the king : and ful	
out heere thou us in the dai that	
we shulen inclepc thee.	
For oure brithren and sistris ; my	
god, make saaf thi servauntis	
and handmaidis hoping in thee.	
Lord, shewe to us thi merci ; and	
gyue to us thi saluacioun,	

OUR PRESENT LITANY.

Rubric.—And the Litany shall ever end with this Collect following,

Almighty God, who hast given us, etc.

[The concluding benedictory prayer was added to the Litany of Elizabeth in 1559.]

LITANY OF
HERMANN'S CONSULTATION.

(*Translated.*)

Prayer.

Almighty God, who knowest us to be in the midst of so many and great dangers, that, etc.

LITANY OF THE ENGLISH
PRIMER (1410).

Lord, heere my preier : and my cri
come to thee, for all cristен
peple. Lord, make saaf thi
peple and blesse to thin eritage,
and reule hem and reise hem into
withouten ende.

Lord, pees be maad in thi vertu ;
and plentee in thi touris.

Preie we for all feithful deede men
and wymmen. Everlastyng reste
gyue to hem, lord, and perpetual
ligt shyne to hem.

Lord, fulout heere myn orisoun ;
and my cri come to thee.

CHAPTER XII.

SOME EARLY FORMS OF PRAYER RESEMBLING THE LITANY.

IT was remarked in an earlier chapter that some forms are found in the antient Liturgies, especially of the Eastern Church, and elsewhere, which resemble more or less what we understand by a Litany, though still more closely resembling our prayer for the whole state of Christ's Church militant here on earth.

I.

In the Liturgy of St. Chrysostom, “the normal Liturgy of the Eastern Church,” as Dr. Neale describes it,¹ occurs at the opening the following prayer:—

Deacon. In peace let us make our supplications to the Lord.

Choir. Lord, have mercy.

D. For the peace that is from above, and for the salvation of our souls, let us make supplications to the Lord.

C. Lord, have mercy.

¹ Introduction to the Liturgies of St. Mark, etc., translated, p. xx. The form of prayer here quoted is given by him in “The Divine Liturgy of St. Chrysostom,” p. 92,

D. For the peace of the whole world, the stability of the Churches of God, and the union of all, let us, etc.

C. Lord, have mercy.

D. For this holy house, and them that in faith, piety, and the fear of God enter it, let us, etc.

C. Lord, have mercy.

D. For our Archbishop N., the venerable presbytery, the diaconate in Christ, all the clergy and the laity, let us, etc.

C. Lord, have mercy.

D. For our most pious and divinely preserved kings, all their palace and their army, let us, etc.

C. Lord, have mercy.

D. For this holy abode, the whole city and country, and them that inhabit it, let us, etc.

C. Lord, have mercy.

D. For healthfulness of air, plenty of the fruits of the earth, and peaceful times, let us, etc.

C. Lord, have mercy.

D. For them that voyage, that journey, that are sick, that labour, that are in bonds, and their safety, let us, etc.

C. Lord, have mercy.

D. That we may be preserved from all tribulation, wrath, danger, and necessity, let us, etc.

C. Lord, have mercy.

D. Assist, preserve, pity, and protect us, O God, by Thy grace.

C. Lord, have mercy.

D. Commemorating the all holy, spotless, excellently laudable, and glorious Lady, the Mother of God and ever Virgin Mary, with all saints, let us commend ourselves and each other and all our life to Christ our God.

C. To Thee, O Lord.

Priest. For all glory, worship, and honour befits Thee, Father, Son, and Holy Ghost, now and for ever, and to ages of ages. Amen.

II.

Further on, in the same Liturgy of St. Chrysostom, occurs the following :—

D. Let us all say with our whole heart and soul,
 C. Lord, have mercy.
 D. Lord Almighty, God of our fathers, we pray Thee, hear and have mercy upon us.
 C. Lord, have mercy.
 D. Have mercy upon us, O God, after Thy great goodness. We pray Thee hear, and have mercy on us.
 C. Lord, have mercy.

Prayer of the Ectene.

Lord, our God, we pray Thee to receive this intense supplication from Thy servants, according to the multitude of Thy mercy, and send down Thy compassions upon us, and upon all Thy people, which is expecting the rich mercy that is from Thee.

Deacon. Further, we pray for pious and orthodox Christians.

People. Lord, have mercy.

D. Further, we pray for our Archbishop N.

P. Lord, have mercy.

D. Further, we pray for our brethren, priests, monks, and all our brotherhood in Christ.

P. Lord, have mercy.

D. Further, we pray for the blessed and ever memorable founders of this holy abode, and for all our fathers and brothers that have fallen asleep before us, and lie here, and the orthodox that lie everywhere.

P. Lord, have mercy.

D. Further, we pray for mercy, life, peace, health, safety, protection, forgiveness, and remission of sins, of the servants of God, the brethren of this holy habitation.

P. Lord, have mercy.

D. Further, we pray for them that bring forth fruit and do good deeds in this holy and all venerable temple, that labour, that sing, and for the people that stand around, expecting the great and rich mercy that is from Thee.

P. Lord, have mercy.

Exclamation. For Thou art the merciful God and the Lover of men, and to Thee we ascribe.

P. Lord, have mercy.

D. Catechumens, pray unto the Lord. Let us, the faithful, pray for the catechumens, that the Lord may have mercy upon them, and may teach them the word of truth.

P. Lord, have mercy.

D. That He may reveal to them the gospel of righteousness.

P. Lord, have mercy.

D. That He may unite them to His holy Catholic and Apostolic Church.

P. Lord, have mercy.

D. Preserve, have mercy, support, and continually guard them, O Lord.

P. Lord, have mercy.

D. Catechumens, bow your heads to the Lord.

III.

In the Liturgy of S. James occurs the following :—

The deacon makes the Catholic Synapte.¹

D. In peace let us make our supplication to the Lord.

P. Lord, have mercy.

D. For the peace that is from above, and the love of God, and the salvation of our souls, let us make our supplication unto the Lord.

For the peace of the whole world, and the unity of all the churches of God, let us, etc.

For them that bear fruit and do good deeds in the holy churches of God, that remember the poor, the widows, and the orphans, the strangers and them that are in need ; and for them that have desired us to make mention of them in our prayers, let us, etc.

¹ That is, the collect or prayer for the whole state of Christ's Church. The Synapte, Dr. Neale remarks, is literally *collect*, but in no way corresponds to the prayer so called in the Western Church, to which, indeed, the East offers no parallel. This Synapte answers much more nearly to the Ectene, or Missal Litany. Note on Liturgy of S. Mark, p. 8, where the very striking Synapte of the Liturgy of S. Mark is given. In its *form* it is not so like our Litany as that of S. James, given here ; but in its *matter*, it has points of remarkable correspondence, as will be seen.

For them that are in old age and infirmity, the sick, the distressed, and that are vexed of unclean spirits, for their speedy healing from God, and salvation, let us, etc.

For them that lead their lives in virginity, and purity, and asceticism, and in venerable marriage, and them that carry on their struggle in the caves and dens and holes of the earth,¹ our holy fathers and brothers, let us, etc.

For Christians that sail, that journey, that are strangers, and for our brethren that are in bonds and exile, and imprisonment and bitter slavery, for their peaceful return, let us, etc.

For the forgiveness of our sins, and remission of our offences, and that we may be preserved from all affliction, wrath, danger, and necessity, and the insurrection of enemies, let us, etc.

For good temperature of the atmosphere, peaceful showers, pleasant dews, abundance of fruits, fulness of a good season, and for the crown of the year, let us, etc.

For those, our fathers and brethren, that are present and pray together with us in this holy hour and at all seasons, their diligence, labour, and readiness, let us, etc.

And for every Christian soul in affliction and distress, and needing the mercy and succour of God, and for the conversion of the erring, the health of the sick, the rescue of the prisoners, and the rest of them that have departed afore, our fathers and brethren, let us, etc.

That our prayer may be heard and acceptable before God, and that His rich mercies and pities may be sent down upon us, let us, etc.

Let us commemorate the most holy, spotless, exceedingly glorious, blessed Lady, the Mother of God and ever Virgin Mary, with all the saints together, that we may obtain mercy through their prayers and intercessions, let us, etc.

And for the proposed, precious, heavenly, ineffable, spotless, glorious, fearful, terrible, divine gifts, and the salvation of the priest that stands by and offers them, let us supplicate the Lord our God.

P. Lord, have mercy.

¹ A clause probably added in the fourth century. (Dr Neale.)

IV.

At a later point in the Service there is in the same Liturgy of S. James this prayer¹ :—

For Thy holy Catholic Apostolic Church throughout the world. Supply it; O Lord, even now, with the plentiful gifts of Thy Holy Ghost.

Remember also, O Lord, our holy fathers and brothers in it, and the Bishops that in all the world rightly divide the Word of Thy truth.

Remember also, O Lord, every city and region, and the orthodox that dwell in it, that they may inhabit it with peace and safety.

Remember, O Lord, Christians that are voyaging, that are journeying, that are in foreign lands, in bonds and in prison, captives, exiles, in mines and in tortures, and bitter slavery, our fathers and brethren.

Remember, Lord, them that are in sickness or travail, them that are vexed of unclean spirits, that they may be speedily healed and rescued by Thee, O God. Remember, Lord, every Christian soul in tribulation and distress, desiring the pity and succour of Thee, O God, and the conversion of the erring.

Remember, Lord, all for good; have pity, Lord, on all; be reconciled to all of us; give peace to the multitude of Thy people; dissipate scandals; put an end to wars; stay the rising up of heresies. Give us Thy peace and Thy love, O Lord our Saviour, the succour of all the ends of the earth.

Remember, O Lord, the healthfulness of the air, gentle showers, healthy dews, plenteousness of fruits, the crown of the year of Thy goodness; for the eyes of all wait upon Thee, and Thou givest them their meat in due season.

Remember, Lord, them that bear fruit and do good deeds in Thy holy Churches, and that remember the poor, the widows, the orphans, the stranger, the needy, and all those who have desired us to remember them in our prayers.

Remember also, O Lord, me Thy humble servant, and the

¹ It is given slightly abridged.

Deacons that surround Thy holy Altar. Grant them blamelessness of life, preserve their ministry spotless, keep their goings for good, that they may find mercy and grace with all Thy saints that have been pleasing to Thee from one generation to another, since the beginning of the world.

V.

This prayer following, which is from the Liturgy of S. Mark, is so full in many points, that it forms almost a commentary on the corresponding portions of our own Litany.

Remember, O Lord, the holy and only Catholic and Apostolic Church, which is from one end of the earth to the other end of it, all peoples and all flocks. Vouchsafe to all our hearts the peace which is from heaven, and also bestow on us the peace of this life.

The king, the military orders, the princes, the councils, the boroughs, every neighbourhood, our comings in and our goings out, set in order in all peace.

O King of peace, give to us Thy peace in concord and love ; possess us, O God ; beside Thee we know none other ; we are called by Thy name ; quicken all our souls, and the death of sin shall not have dominion over us, nor over all Thy people.

Them that are sick, O Lord, of Thy people, visit in Thy pity and mercies, and heal. Avert from them and from us all sickness and infirmity ; drive away from them the spirit of weakness ; raise up them that are lying in long sickness ; heal them that are vexed of unclean spirits, them that are in prisons, or in mines, or in courts of justice, or with sentence given against them, or in bitter slavery, or tribute ; have mercy on all, free all. For Thou art our God, He that sets free the bound, He that raises those that are in misery, the hope of the hopeless, the succour of the defenceless, the resurrection of the fallen, the harbour of the tempest-tossed, the avenger of the afflicted. To every Christian soul that is in trouble, and that is a petitioner to Thee, give mercy, give remission, give refreshment. Furthermore, O Lord, heal the diseases of our souls ; cure

our bodily weaknesses, O Physician of souls and bodies ; Overseer of all flesh, oversee and heal us by Thy salvation.

To our brethren who are departed from us, or are about to depart, in whatever place, give a fair journey, whether by land or river, or lakes or highways, or in whatever way they may be travelling, restore them all everywhere to a tranquil harbour, to a safe harbour ; vouchsafe to be their fellow-voyager and fellow-traveller. Give them back to their friends, rejoicing to the rejoicing, healthful to the healthful.

And preserve, O Lord, to the end, our sojourning also in this life without harm and without storm.

Send down richly good showers on the places that need them and desire them ; rejoice and renew by their descent the face of the earth, that in their drops it may be made glad, and may spring up. Raise up the waters of the river to their full measure ; rejoice and renew by their ascent the face of the earth ; water her furrows, multiply her increase. Bless, O Lord, the fruits of the earth. Preserve them continually whole and unhurt ; preserve them to us for seed and for harvest. Bless also now, O Lord, the crown of the year of Thy goodness, for the poor of Thy people, for the widow, and for the orphan, for the proselyte,¹ for all of us who hope in Thee, and who are called by Thy holy Name ; for the eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou that givest meat to all flesh, fill our hearts with joy and gladness, that we always having all sufficiency in all things, may abound unto every good work, in Jesus Christ our Lord.

King of kings, and Lord of lords [preserve?] the kingdom of Thy servant, the orthodox and Christ-loving King, whom Thou hast vouchsafed to rule over the land in peace and might and justice. [Overthrow?] every enemy, both native and foreign. Lay hand upon the shield and buckler, and stand up to help him. Bring forth the spear, and stop the way against them that persecute him. Cover his head in the day of battle. Cause them that spring from his loins to sit [on his throne?] ² [speak good things to his heart?]

¹ Dr. Neale observes, that "If this word, as is probable, is to be taken in its Jewish meaning, it must fix the date of this intercession to a period of the most remote antiquity, prior to the destruction of Jerusalem."

² In the broken and corrupted state of the petitions for the Emperor,

for Thy holy Catholic and Apostolic Church, and all the people that loveth Christ, that we also in his tranquillity may lead a quiet and peaceable life in all godliness and honesty.

VI.

The prayer of the Liturgy of St. Clement gives most fully the Intercessions for the Bishop, Priests, and Deacons, and may have suggested the corresponding clause in our Litany. Some chief points only of the prayer are given here.

For the holy Catholic and Apostolic Church, which is from one end of the earth to the other, let us make our supplication, that the Lord would preserve it and guard it continually, unshaken and without storm, unto the consummation of all things founded upon the rock.¹

For every episcopate under heaven of those who rightly divide the word of Thy truth, let us make our supplication. And for our Bishops and their parishes . . . let us make our supplication. And for their presbyters let us make our supplication, that the Lord would preserve them from every unseemly and wicked thing, and afford to them their priestly office safe and honourable.

For them that are in the yoke of marriage and the production of children, let us make our supplication, that the Lord may have mercy on them all.

For our brethren that are exercised by sickness, let us make our supplications ; that the Lord may preserve them from all diseases and infirmity, and may restore them safely to His holy Church.

For them that sail and journey, let us make our supplication ; for them that are in mines, and exiles, and prisons, and bonds ; for our

there is an evidence, Dr. Neale thinks, that these formed no part of the original Liturgy, but were a later addition, when the government had become Christian.

¹ Words founded, Dr. Neale observes, on S. Matthew vii. 25, not on S. Matthew xvi. 18.

enemies and them that hate us for the Lord's sake ; that the Lord may soften their mind, and disperse their passion against us.

For them that are without and wandering, let us make our supplication, that the Lord may convert them.

Let us remember the little ones of the Church, that the Lord, perfecting them in His fear, may bring them to the full measure of age.

For each other let us make our supplication, that the Lord may guard us and preserve us by His grace to the end, and may defend us from the wicked one, and all the scandals of them that work iniquity, and may save us to His heavenly kingdom.

VII.

Some special points illustrating our Litany have already been given from the Liturgy of St. Basil. But the relation of the similar prayer in his Liturgy to portions of our Litany will be best understood if the prayer is given more or less in full.

We beseech Thee, O Lord, remember Thy holy Catholic and Apostolic Church, from one end of the world unto the other, and give peace unto it, which Thou has purchased with the precious blood of Thy Christ, and strengthen this holy House until the consummation of the world.

Remember, O Lord, them who have offered their holy gifts unto Thee, and them for whom, and through whom, or for what ends, they have offered them.

Remember, O Lord, them who bring forth fruit and do good works in Thy holy Churches, and who remember the poor. Recompense them with Thy rich and heavenly graces. Vouchsafe them things heavenly for things earthly, eternal for temporal, incorruptible for corruptible things.

Remember, O Lord, those in deserts, and mountains, and dens, and caves of the earth.

Remember, O Lord, them who live in virginity, and piety, and discipline, and holy conversation.

Remember, O Lord, our most pious and faithful sovereigns, whom Thou hast given the right to reign over the earth. Crown them with the shield of truth, the shield of good-will; over-shadow their head in the day of battle, strengthen their arm; uplift their right hand, stablish their kingdom; put all barbarous nations, which desire war, under them; vouchsafe them profound and inviolate peace; speak good things unto their heart for Thy Church and all Thy people, that we may spend, during their calm time, a quiet and tranquil life in all piety and holiness.

Remember, O Lord, every magistracy and authority, and our brethren in the palace, and all the army.

Preserve the good in Thy goodness, and make the evil good in Thy bounty.

Remember, O Lord, the people which stand about, and those who are absent for reasonable causes, and have mercy on them and us, according to the multitude of Thy mercy. Fill their stores with good things. Keep their unions in peace and concord, rear up the infants, guide the youth, strengthen the old, comfort the timid, collect the scattered, bring back the erring, and unite them to Thy holy Catholic and Apostolic Church.

Free those troubled by unclean spirits; sail together with them that sail; journey with travellers; stand before the widows; shield the orphans; deliver the captives; heal the sick.

Remember, O God, them that are in trials, and banishments, and all tribulation and necessity and distress, and all them that need Thy great loving-kindness, and them which love us, and which hate us, and those who have enjoined us, unworthy as we are, to pray for them.

And, O Lord our God, remember all Thy people, and pour out on all men Thy rich mercy, granting to all their petitions unto salvation.

And them whom we, through ignorance, or forgetfulness, or the number of names, have not remembered, do Thou, O God, remember them, who knowest the age and the name of each one, who knowest each from his mother's womb. . . .

Remember, O Lord, every see of the orthodox, who rightly divide the word of Thy truth. . . . Remember, O Lord, the Presbytery,

the Diaconate in Christ, and every priestly order, and make none of us ashamed who compass Thy holy Altar.

Visit us in Thy bounty, O Lord ; be manifest unto us in Thy rich compassions ; vouchsafe us temperate and wholesome weather ; bestow showers upon the earth for the produce of fruit ; bless the crown of the year with Thy goodness ; quiet the schisms of the Churches, quench the boastings of the nations, quickly destroy the uprisings of heresies, by the Power of Thy Holy Spirit, receiving us all into Thy kingdom, making us children of light, and children of the day. Vouchsafe us Thy peace and Thy love, O Lord our God, for Thou hast given us all things.

VIII.

But, in some respects, the most striking of all, and the most nearly approaching to the form of a Litany, is the Prayer, answering to the Ectene, of the Church of Malabar. It is given last 'here, (in an abridged form,) with the Prayer from the Apostolical Constitutions, as the link of transition to the actual Litanies.

Priest, turning to the people. Let us all stand in order, and with joy and gladness let us seek and say,

People. O Lord, have mercy upon us. (*And so at the end of every petition.*)

Deacon. Father of mercies, and God of all consolation, we beseech Thee,

For the peace and unity and well-being of the whole world, and of all Churches ;

For the healthfulness of the air, the richness of the year, and its provisions, and the beauty of the whole world ;

For our holy Fathers, our Patriarch, the universal Pastor of the whole Catholic Church, and our Bishop, that they may enjoy good health.

The merciful God who governeth all things by His love, . . . the Immortal Nature that inhabits that most glorious light, we beseech ;

Save us, O Christ our Lord and God, by Thy grace, and multiply in us peace and love, and have mercy upon us.

Let us pray also for the holy Catholic Church, which is spread over the whole orb of the world, that the peace which is from God may remain in it till the consummation of all things.

Let us pray also for the holy Fathers, our Bishops, that without blemish and complaint they may remain all the days of their life in the government of their Churches ; . . . let us pray that the Lord may keep them and preserve them at the head of their flocks ; that they may feed and govern and prepare for the Lord a perfect people, zealous of all good works.

Let us pray also for the Presbyters and Deacons who are occupied in the ministry of the truth ; that with a good heart and pure conscience they may accomplish their ministry before God.

Let us pray also for every holy and sober congregation of the sons of the holy Catholic Church, that they may accomplish the most excellent course of sanctity, and may receive the hope and promise of the Lord in the land of the living.

Also for this province and city, and for them that dwell therein, especially for this congregation ; let us pray the Lord by His grace may turn away from us sword, captivity, rapine, earthquake, famine, pestilence, and other things which are injurious to the soul and the body.

For those that have departed from the true faith, and are held in captivity by the net of Satan ; let us pray that the Lord God may convert their hearts, and that they may verily acknowledge God the true Father, and His Son Jesus Christ our Lord.

Let us pray also for the sick, and especially for those who are vexed with cruel diseases, and are tried by most evil spirits ; we pray that the Lord our God may send to them His holy Angel of love and salvation, and may visit and heal and help them, through the greatness of His grace and mercy.

Also for the poor, orphans, widows, and afflicted, and them that suffer persecution ; let us pray that the Lord may govern them by His grace, and nourish and console them by His pity, and by His loving-kindness set them free from them that do violence to them.¹

¹ From Dr. Neale's "Primitive Liturgies Translated," p. 42. With these may be compared the corresponding prayer in the Liturgy of St. Cyril,

IX.

The following form of prayer, combining very strikingly some of the elements of a Litany and of a Prayer for the Church Militant, is drawn from the Apostolical Constitutions, to which about the fourth century is assigned as the probable date.¹

Let us pray for this Church and people.

Let us pray for the whole order of bishops, for all presbyters, for all deacons and ministers of Christ, and for the whole family of the Church, that God would preserve and keep them.

Let us pray for kings, and all in high places, that under them being peaceably and quietly governed, we may spend our days in all godliness and honesty.

Let us pray for our brethren afflicted with sickness, that the Lord would please to free them from their diseases, and restore them in perfect health to His Church.

Let us pray for those that sail by water or travel by land.

Let us pray for those that are condemned to mines, to banishment, to imprisonment and bonds, for the sake of the Lord.

Let us pray for those that are oppressed.

given in Renaudot (i. 46), of St. Gregory (i. 32), *Æthiopic* (i. 500). *Liturg. Orient. Collectio, Parisiis*, 1716. The *Æthiopic* prayer is a very full one, and will be found translated in p. 97 of "A Collection of the principal Liturgies from the Latin of M. Renaudot and P. Le Brun :" Dublin, 1822. It is observed (p. 12) that "There can be no doubt but that the old *Æthiopic* Liturgy is the Liturgy which was used in the Church of Alexandria in the fifth century."

¹ The various opinions as to the date of the Apostolical Constitutions will be found well collected in the appendix to "A Complete Collection of Devotions, taken from the Apostolical Constitutions," (London, 1734,) in which the remarks of the several writers on the subject are given in full. The question is also discussed in a Prize Essay, at Bonn, translated by Irah Chase, D.D. (New York, 1848.) Renaudot, Bishop Bull, Bingham, and others consider them to be earlier than the Council of Nice, *i.e.*, about 300 A.D.

Let us pray for those that persecute us for the Lord's sake, that He would abate their rage, and confound all their devices against us.

Let us pray for all that err and are deceived, that God would bring them into the way of truth.

Let us pray for all widows and orphans.

Let us pray for seasonable and temperate weather, that we may receive the fruits of the earth.¹

¹ The translation of the Greek form is taken from L'Estrange, pp. 1448.

CHAPTER XIII.

SPECIMENS OF ANTIENT LITANIES.

I.

HOW the Litany gradually assumed its present form will be seen from the following “short Litany for use before the Mass,” which Martene gives in his Antient Rites of the Church (vol. iv., p. 29. Bassani, 1788). It occurs in a chapter on the Usages of the Monks.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Holy Mary, pray for us, etc., etc.

(Here all rise.)

O all ye Saints, pray for us.

Be favourable unto us.

Spare us, O Lord.

From the crafts of the Devil,

Deliver us, O Lord.

From lightning and tempest,

Deliver us, O Lord.

By Thy Passion and Cross,

Deliver us, O Lord.

By Thy glorious Resurrection,

Deliver us, O Lord.

By Thy marvellous Ascension,
Deliver us, O Lord.

By the grace of the Holy Spirit, the Comforter,
Deliver us, O Lord.

In the Day of Judgment,
Deliver us, O Lord.

We sinners do beseech Thee to hear us,
 That Thou wouldest grant us peace,
We beseech Thee, etc.

That Thy goodness and mercy may watch over us,
We beseech Thee, etc.

That Thou wouldest vouchsafe to rule and govern Thy Church,
We beseech Thee, etc.

That Thou wouldest vouchsafe to give and preserve to our use the
 fruits of the earth,
We beseech Thee, etc.

That Thou wouldest vouchsafe to hear us,
We beseech Thee, etc.

Son of God, we beseech Thee to hear us.

O Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

O Lamb of God, who takest away the sins of the world,
Have mercy upon us.

(Here follows the introit.)

II.

With this Litany may well be compared one which, it is considered, must have been in use before the year 887 A.D. It is translated here from Muratori, *De rebus Liturgicis Dissertatio*, p. 995, in Migne, *Patrol. Cursus Completus*, vol. lxxiv.

Lord, have mercy. (*Thrice.*)

Christ, have mercy. (Thrice.)

Holy Mary, pray for us.

(Three columns of Saints, whose prayers are desired.)

O all ye Saints, pray for us.

Be favourable,

Spare us, O Lord.

Be favourable,

O Lord, deliver us.

From all evil,

O Lord, deliver us.

From evil enemies,

O Lord, deliver us.

From the peril of death,

O Lord, deliver us.

By Thy Cross,

O Lord, deliver us.

We sinners beseech Thee to hear us.

That Thou wouldest grant us Thy peace,

We beseech Thee, etc.

That Thou wilt give us health,

We beseech Thee, etc.

That Thou wilt give us the fruits of the earth,

We beseech Thee, etc.

That Thou wilt grant us mild and healthful seasons,

We beseech Thee, etc.

That Thou wilt vouchsafe to preserve our Apostolic Lord in Thy holy religion,

We beseech Thee, etc.

That Thou wilt vouchsafe to preserve our Lord the Emperor, and the army of the Franks,

We beseech Thee, etc.

That Thou wilt vouchsafe to preserve the whole Christian people, whom Thou hast redeemed with Thy precious Blood,

We beseech Thee, etc.

Son of God, we beseech Thee to hear us.

O Lamb of God, who takest away the sins of the world,

Have mercy upon us.

Christ, hear us.

Lord, have mercy upon us.

Even more striking are the two following very Early Ambrosian Litanies, for which I am indebted to the

great kindness of Dr. Littledale. He considers that they bear clear marks of the fourth century, though they may have been retouched at a later date. It has seemed best to give these and two others in the original Latin.

III.

LITANIA AMBROSIANA. A.

Miss. Amb. Dom. i. Quadrag.

V. Divinæ pacis et indulgentiæ munere supplicantes, ex toto corde et ex tota mente precamur te.

R. Domine miserere.

V. Pro Ecclesia tua sancta catholica quæ hic et per universum orbem diffusa est, precamur te.

R. Domine miserere.

V. Pro Papa nostro N., et Pontifice nostro N., et omni clero eorum omnibusque Sacerdotibus et ministris, precamur te.

R. Domine miserere.

V. Pro famulis tuis, N. Imperatore et N. Rege, Duce nostro, et omni exercitu eorum, precamur te.

R. Domine miserere.

V. Pro pace Ecclesiarum, vocatione Gentium, et quiete populorum precamur te.

R. Domine miserere.

V. Pro civitate hac, et conversatione ejus, omnibusque habitantibus in ea, precamur te.

R. Domine miserere.

V. Pro aeris temperie, ac fructu et fæcunditate terrarum precamur te.

R. Domine miserere.

V. Pro virginibus, viduis, orphanis, captivis, ac pœnitentibus, precamur te.

R. Domine miserere.

V. Pro navigantibus, iter agentibus, in carceribus, in vinculis, in metallis, in exiliis constitutis, precamur te.

R. Domine miserere.

V. Pro his qui diversis infirmitatibus detinentur, quique spiritibus vexantur immundis, precamur te.

R. Domine miserere.

V. Pro his, qui in sancta tua Ecclesia fructus misericordiae largiuntur, precamur te.

R. Domine miserere.

V. Exaudi nos, Deus, in omni oratione atque deprecatione nostra, precamur te.

R. Domine miserere.

V. Dicamus omnes,

R. Domine miserere. Kyrie, Kyrie, Kyrie.

IV.

LITANIA AMBROSIANA. B.

Miss. Amb. Dom. iv. Quadrag.

V. Dicamus omnes,

R. Kyrie eleison.

V. Domine Deus omnipotens patrum nostrorum,

R. Kyrie eleison.

V. Respice de cœlo Deus, et de sede sancta tua,

R. Kyrie eleison.

V. Pro Ecclesia tua sancta catholica, quam conservare dignaris,

R. Kyrie eleison.

V. Pro Papa nostro N. et Pontifice nostro N. et Sacerdotio eorum,

R. Kyrie eleison.

V. Pro universis Episcopis, cuncto clero et populo,

R. Kyrie eleison.

V. Pro famulis tuis, N. Imperatore et N. Rege, Duce nostro, et omni exercitu eorum,

R. Kyrie eleison.

V. Pro civitate hac, omnibusque habitantibus in ea,

R. Kyrie eleison.

V. Pro aeris temperie, et fæcunditate terrarum,

R. Kyrie eleison.

V. Libera nos, qui liberasti filios Israel,

R. Kyrie eleison.

V. In manu forte et brachio excelso,
R. Kyrie eleison.
V. Exurge Domine, adjuva nos, et libera nos propter nomen
 tuum,
R. Kyrie, Kyrie, Kyrie.

V.

There is a very remarkable Keledean Litany given at the end of the second volume of the Councils and Ecclesiastical Documents relating to Great Britain and Ireland, edited by Mr. Haddan and Professor Stubbs. In its present form, it may be of the date of A.D. 1448—1575. But it seems based on a much older document. It shows in a striking manner how particular features in the Litany varied in ancient times.

After a very long list of Angels, Apostles, Martyrs, Bishops, Confessors, Virgins, etc., whose prayers are sought, it adds the three remarkable lines—

That through your prayers we may persevere in true penitence ;
 That through your intercessions we may overcome the Devil and his temptations ;

That through your intercessions we may be brought safely to the kingdom of heaven.

Its close, too, is very striking :

O Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord.

O Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord.

O Lamb of God, who takest away the sins of the world,
Grant us Thy peace.

Christ triumphs, Christ reigns, Christ rules.¹ (*Thrice.*)

O Christ, hear us. (*Thrice.*)

Lord, have mercy. (*Thrice.*)

Christ, have mercy. (*Thrice.*)

Do Thou, O Christ, vouchsafe us Thy grace.

Do Thou, O Christ, grant us joy and peace.

Do Thou, O Christ, vouchsafe us life and safety.²

VI.

Another Litany specially deserves to be compared with the foregoing forms, as being perhaps the most striking and complete Early Litany which has come down to our times. It is given by Mabillon, in his *Analecta Vetera*, p. 168. He says that its antiquity is proved both by the age of the manuscript, and by the saints who are mentioned in it: “E quibus nullus est medio sæculo septimo inferior.”³ The manuscript he describes as “Ab annis prope nongentis exaratus,” writing in 1723. And he thinks that it was Anglo-Saxon, because it contains a petition in favour of the

¹ *Christus vincit, Christus regnat, Christus imperat.* (*Ter.*)

² *Tu Christe nobis concede gratiam tuam.*

Tu Christe nobis dona gaudium et pacem.

Tu Christe nobis concede vitam et salutem.

³ Earum antiquitatem probat in primis vetustas Remigiani Codicis, ab annis prope nongentis exarati. Deinde sanctorum ætas, quorum suffragia postulantur; e quibus nullus est medio sæculo septimo inferior. Ad hæc, quod multi sancti apud Anglos, sub finem sæculi septimi et initium octavi maxime celebres, in ipsis Litanis omittuntur. . . . Ex quibus infero, Litanias istas labente sæculo septimo in Anglicanâ Ecclesiâ usitatas fuisse.

English clergy and people: "Ut clerum et plebem
Anglorum conservare digneris."

But Lingard, in his History of the Anglo-Saxon Church (ii. 387), after examining Mabillon's statement, concludes: "For these reasons, I am inclined to think that this Litany belonged to one of the Welsh or Armorician Churches; and would attribute the insertion of the petition in favour of the English clergy and people to the fact of the country having been added by conquest to the Anglo-Saxon dominions, or to gratitude for the benefactions received from the Anglo-Saxon princes" (pp. 381—387).

He coincides with Mabillon in his opinion as to its great antiquity: "As none of the saints mentioned in it is known to have lived after the year 650 A.D., we may infer that it was composed towards the end of the seventh century" (p. 386).

The introduction of the Invocation of Saints into the Early Litanies, it may be observed in passing, serves thus the good purpose of assisting us to judge approximately of the date at which the Litanies were composed.

This Litany is so important that it is quoted in full, with the exception that the series of Martyrs, Confessors, and Virgins, whose prayers are desired, have been left out. It may be doubted whether this Litany, or the Anglo-Saxon Litany given in chapter xi., may be most

truly said to be the type according to which the Sarum Litany of the English Church was formed.

Kyrie eleison.
 Christe eleison.
 Christe audi nos.
 Christe audi nos.
 Christe audi nos.
 Sancta Maria, ora.
 Sancta Maria, ora.
 Sancta Maria, ora.

De Angelis.

Sancte Michael, ora.
 Sancte Gabriel, ora.
 Sancte Raphael, ora.
 Omnes sancti Angeli, orate.
 Omnes sancti Archangeli, orate.
 Omnes sancti chori novem fidinum cœlestium, orate pro nobis.

De Apostolis.

Sancte Petre, ora, etc., etc.
 Omnes sancti chori Apostolorum orate.

De Martyribus.

S. Stephane, ora pro nobis, etc.¹
 Omnes sancti chori martyrum, orate pro nobis.

De Confessoribus.

S. Leo, ora pro nobis, etc.²
 Omnes sancti chori confessorum, orate pro nobis.

De Virginibus.

Sancta Maria, ora pro nobis.
 S. Felicitas, etc.³
 Omnes sancti chori Virginum, orate pro nobis.
 Omnes sancti, intercedite pro nobis.

¹ About fifty added.

² About forty-five added.

³ About forty added.

Omnes sancti Angeli, intercedite, etc.
 Omnes sancti Archangeli, intercedite, etc.
 Omnes sanctæ Virtutes, intercedite, etc.
 Omnes sanctæ Potestates, intercedite, etc.
 Omnes sancti Principatus, intercedite, etc.
 Omnes sanctæ Dominationes, intercedite, etc.
 Omnes sancti Throni, intercedite, etc.
 Omnes sancti Cherubim, intercedite, etc.
 Omnes sancti Seraphim, intercedite, etc.
 Omnes sancti Patriarchæ, intercedite, etc.
 Omnes sancti Prophetæ, intercedite, etc.
 Omnes sancti Apostoli, intercedite, etc.
 Omnes sancti Martyres, intercedite, etc.
 Omnes sancti Confessores, intercedite, etc.
 Omnes sanctæ Virgines, intercedite, etc.
 Omnes sancti, intercedite.
 Ut per vestras orationes adipiscamur sine fine regnum Cœlorum
 Domino volente per omnia sœcula sœculorum,
 Propitius esto, parce nobis Domine.
 Propitius esto, libera nos Domine.
 Ab omni malo, libera nos Domine.
 Ab omni immunditia cordis et corporis, Libera nos Domine.
 A morbo malo, etc.
 Ab hoste malo, etc.
 Ab insidiis Diaboli, etc.
 A persecutione inimici, etc.
 A periculo mortis, etc.
 A ventura ira, etc.
 Per Adventum Tuum, etc.
 Per Nativitatem Tuam, etc.
 Per Baptismum Tuum, etc.
 Per Passionem Tuam, etc.
 Per Crucem Tuam, etc.
 Per Resurrectionem Tuam, etc.
 Per Ascensionem Tuam, etc.
 Per Descensionem Spiritus Sancti, etc.
 Peccatores, Te rogamus, audi nos.
 Ut pacem nobis dones, Te, etc.

Ut vitam atque sanitatem nobis dones, Te, etc.
 Ut nobis in operibus bonis perseverantiam dones, Te, etc.
 Ut nos in vera Fide et religione conservare digneris, Te, etc.
 Ut Ecclesiam Catholicam conservare digneris, Te, etc.
 Ut Regem et Episcopum nostrum conservare digneris, Te, etc.
 Ut vitam et sanitatem eis dones, Te, etc.
 Ut populo Christiano pacem et unitatem largiri digneris, Te
 etc.
 Ut fructum terræ nobis dones, Te, etc.
 Ut pluviam opportunam nobis dones, Te, etc.
 Ut caritatem nobis dones, Te, etc.
 Ut nobis veram pœnitentiam concedas agere, Te, etc.
 Ut clerum et plebem Anglorum conservare digneris, Te, etc.
 Ut universalem congregationem sanctorum conservare digneris,
 Te, etc.
 Ut eam in vera Fide et religione conservare digneris, Te, etc.
 Ut nobis misereri digneris, Te, etc.
 Ut nos exaudire digneris, Te, etc.
 Fili Dei, Te, etc.
 Agnus Dei, qui tollis peccata mundi, miserere nobis.
 Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
 Agnus Dei, qui tollis peccata mundi, dona nobis pacem.
 Christe audi nos (iii.).
 Kyrie eleison (iii.).
 Christe eleison (iii.).
 Oremus.
 Pater noster, etc.

Hæc Oratio post Litaniam canitur.

Magnificis mirificisque orationibus atque meritis recensitorum
 Patriarcharum, Prophetarum atque Apostolorum, plurimorumque
 Martyrum, vel electorum, atque Confessorum omnium, petimus et
 oramus, ut quemadmodum eorum nomina vel memoriam in hoc
 sæculo memorari et recitare frequentamus, ita atque ipsi pro nobis
 in regnis cœlestibus affectuales ac privatas preces fundere dignentur,
 ut a Deo veniam et indulgentiam impetrare atque obtinere, et eorum
 desiderandam et aspiciendam speciem et gloriam in regno videre,
 et congaudere mereamur, præstante Domino nostro Iesu Christo,

cui est honor, et potestas et imperium, una cum Patre atque Spiritu Sancto in sæcula sæculorum. Amen.

One more Litany is added here, that of Liége, for which I am again indebted to the kindness of Dr. Littledale. He assigns the twelfth century as its probable date.

VII.—LITANIA LEODIENSIS.

Preces Majores Brev. Leod., Sæc. XII. (?).

Kyr, Xte, Kyr, Pater noster.

V. Et ne nos inducas in temptationem.

R. Sed libera nos a malo.

V. Ego dixi, Dñe miserere mei.

R. Sana animam meam, quia peccavi in te.

V. Oremus pro omni gradu Ecclesiæ.

R. Sacerdotes tui induantur justitiam et sancti tui exultent.

V. Pro pace et unitate Ecclesiæ.

R. Fiat pax in virtute tua, et abundantia in turribus tuis.

V. Pro Pastore nostro.

R. Dñs consonet eum et vivificet eum, et non tradat eum in animam inimicorum ejus.

V. Pro Rege nostro.

R. Dñe salvum fac Regem, et exaudi nos in die qua invocaverimus te.

V. Pro cuncto populo Catholico.

R. Salvum fac populum tuum, Dñe, et benedic hereditate tua ; et rege illos, et extolle illos usque in æternum.

V. Pro cunctis benefactoribus nostris.

R. Retribuere dignare, Dñe, omnibus nobis bona facientibus propter nomen tuum vitam æternam.

V. Pro iter agentibus.

R. O Dñe, salvum me fac. O Dñe, bene prosperare, benedictus qui venit in nomine Dñi.

V. Pro fidelibus navigantibus.

R. Exaudi nos, Deus salutaris noster, spes omnium finum terræ, et in mari longe.

V. Pro discordantibus.

R. Et pax Dei, quæ exuperat omnem sensum, custodiat corda et corpora illorum in pace.

V. Pro persequentibus et calumniantibus nos.

R. Dñe Jesu Christe, ne statuas illis hoc peccatum quia nesciunt quod faciunt.

V. Pro poenitentibus.

R. Converttere, Dñe, usque quo, et deprecabilis esto super servos tuos.

V. Pro afflictis et captivis.

R. Libera eos, Deus Israel, ex omnibus tribulationibus.

V. Pro infirmis.

R. Mitte, Dñe, verbum tuum, et sana eos de interitu eorum.

V. Et pro fidelibus defunctis.

R. Requiem æternam dona eis, Dñe, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro peccatis et negligentiis nostris.

R. Dñe, ne memineris iniquitatum nostrarum antiquarum, cito anticipent nos misericordiae tui, quia pauperes facti sumus nimis.

V. Adjuva nos Deus salutaris noster.

R. Et propter gloriam nominis tui, Dñe, libera nos et propitius esto peccatis nostris propter nomen tuum.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Dñe, auxilium de sancto.

R. Et de Sion tuere eos.

V. Esto nobis, Dñe, turris fortitudinis.

R. A facie inimici.

V. Dñe exaudi orationem meam.

R. Et clamor meus ad te veniat. De profundis, etc.

These are but few specimens, out of many more which might have been given of Antient Litanies, and Antient Similar Liturgical Forms. But these specimens

which are given will be enough, it is thought, to show the manner in which the Litany grew, and gradually assumed its present form. And further, (which is one main object for which they are given here), they will suggest the thought, when they are studied with reference to our own Litany, of the patient study, the judicious discrimination, the skilful arrangement and combination of points disconnected before, and the loving comprehensive care for all those who should be the special objects of prayer, with which the Litany, as we have it now, has been framed. And in this way, it is hoped, many may be led to acknowledge more the debt of gratitude which is due to those by whom this and other Forms were brought into their present state. And, still more, they may be brought to study more carefully, and then to enter more heartily and intelligently into this portion of our Service, which, as it is certainly one of the most touching and comprehensive elements of our Prayer Book, so it may be reckoned as one of the choicest devotional treasures of our English Church.

THE END.

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